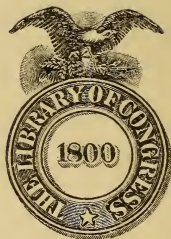


Come Unto Me





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“COME UNTO ME, ALL YE THAT TRAVAIL AND
ARE HEAVY LADEN, AND I WILL
GIVE YOU REST.”

Come Unto Me

A MANUAL OF
INSTRUCTIONS AND DEVOTIONS
FOR
CONFIRMATION
HOLY COMMUNION
AND
OTHER OCCASIONS

WRITTEN AND COMPILED BY
THE REVEREND

ARCHIBALD CAMPBELL KNOWLES

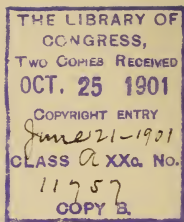
AUTHOR OF

"THE TRIUMPH OF THE CROSS," "THE BELIEF AND
WORSHIP OF THE ANGLICAN CHURCH," ETC.



NEW YORK
E. P. DUTTON & COMPANY
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TO
THE GLORY OF GOD
AND
IN HONOUR
OF THE
MOST COMFORTABLE SACRAMENT
OF THE
BODY AND BLOOD
OF
CHRIST

AUTHOR'S PREFACE

THIS little book was written and compiled by a Priest of the Church to be a practical Manual of Devotion, containing prayers for Confirmation, Holy Communion, and all ordinary occasions. It pretends to no literary or theological excellence. It aims to supplant no books of a similar character. Its sole object is to present in a clear and comprehensive way such Instructions and Devotions as may tend to the right reception of Confirmation and Holy Communion, may be helpful in the cultivation of the spiritual life, and may form a Manual for daily use, at once condensed yet complete. It is frequently due to a lack of knowledge of the Church and of her doctrine, discipline and worship that many persons who have started out in the spiritual life lapse into unbelief and misbelief. They have never properly been taught the fundamentals of the Faith and so readily follow those who are "*teaching for doctrines the commandments of men.*" They have never realized the importance of a positive, definite belief, without which it is impossible to live a right life or attain to the full measure of spiritual development. It is indeed most necessary to be mentally and spiritually equipped for the fight against "the world, the flesh, and the devil."

From his own experience and from the comments of others of the Clergy and Laity, the Author believes that there is large room for a work that will help in this respect. There are of course others now in use, but many people find them above their understanding or incapable of satisfying their spiritual needs or alien to the Anglican mind. In the preparation of this present book, the Author, while trying to avoid any narrow conception of the Church, has aimed to have both the Instructions and the Devotions in thorough accord with the spirit of the Book of Common Prayer and the teaching of Holy Scripture. In drawing from outside sources, the Ancient Liturgies have been mainly consulted, as they are perfect treasure-houses of devotion, and represent the spiritual character of the Church most near its Source. These prayers, however, have been very freely adapted, partly because of their rather florid expressions, hardly suitable to the Western mind, partly in order to ensure a more rhythmical measure, which the original Greek or Latin loses in a literal translation into English. The thought, however, has been preserved throughout.

In many cases the Devotions will be found more full and numerous than may be required, but it seems better to minister to the needs of those well on in the spiritual life, as others may easily omit what they find burdensome or unnecessary, a possibility provided for in the arrangement of the contents. The Author has not knowingly used any copyright matter, having taken special care to guard against this, with the exception of several Eucharistic Hymns, for the use of which he most cordially thanks the Authors and Publishers. He also takes this

opportunity of expressing his appreciation of the kindness of the Right Reverend Isaac Lea Nicholson, S.T.D., Bishop of Milwaukee, and the Reverend Samuel Upjohn, D.D., Rector of S. Luke's Church, Germantown, Philadelphia, in examining and approving this work and making many valuable suggestions as to the same.

The Author therefore gives this modest message to the Church, praying GOD for CHRIST His Sake, to pardon all that may be imperfect and bless all that may be good, leading many souls to a closer walk with HIM through the "Most Comfortable Sacrament of the Body and Blood of CHRIST."

PHILADELPHIA, Lent, 1901.

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Part II
Instructions
on the
Church, the Liturgy, the
Catechism, and Peni=
tence



THE CHURCH

THERE is no more wonderful record in history than that of the institution, organization and growth of the Holy Catholic Church. Nor could a greater contrast be presented than that between the small body of men and women, of humble birth and little learning, who constituted the first followers of our LORD, and the wide-spreading Religion of JESUS CHRIST to-day, professed if not faithfully followed by every civilized nation. The Christian Religion has been the greatest power in the advancement of the world, the inspiration to all that is best in man, the secret of the elevation and progress of the human race. No greater argument could there be for the supernatural character of the Church than this continuance and growth for nineteen centuries in every race and condition of men, often in the face of fearful persecution. This fact exemplifies the claim of the Church to be the Divine Institution of JESUS CHRIST, His Mystical Body, guided by the HOLY GHOST and endowed with special spiritual powers. Only under an Organization so constituted could have been accomplished so wonderful a work and have been overruled for good the actions of wicked men within and without the fold. It may not be unfruitful, therefore, to sketch very

briefly some of the most important periods and features of the history, growth, and development of the Church.

I

THE ANCIENT CHURCH

The Apostolic Church, 33-98 A.D.* The first picture of the Church is that of the little group of Apostles and Disciples, about one hundred and twenty in number,¹ which gathered together in the upper room at Jerusalem after our LORD's Ascension. Upon the Descent of the HOLY GHOST on Whitsunday, the twelve Apostles (S. Matthias now being numbered with the eleven), full of missionary zeal, started to fulfil CHRIST's command to preach the Gospel to all people, first offering it to the Jews, then to the Gentiles. Holy Scripture, in the book of the Acts, records the beginnings of their work, and shows us the essential features of the Church Polity which they established, undoubtedly according to our LORD's direction. The Three-fold Ministry of Bishops, Priests, and Deacons, the Order of Public Worship, the Forms of Prayers, the Rites of Baptism and Confirmation, the daily Celebration of Holy Communion, the Preaching of the Word, the observance of Sunday, the assembling of a Synod, are all recorded as the work and appointment of the Apostles. At the very inception of their labours are also seen the four essential marks or notes of the Catholic Church: the Apostles' Doctrine or Creed, the Fellowship or Communion of Saints, the Breaking of Bread or Holy Communion and the Prayers or Liturgy.²

* These designations are merely for clearness.

¹ Acts i. 15.

² Acts ii. 42.

At first, while practically possible and until the Fall of Jerusalem, the Apostles continued in attendance at worship at the Jewish Temple,¹ for they realized the continuity of the Church under the Jewish and Christian Revelation. Their own services of daily prayer and daily Eucharist, wherein they worshipped Almighty GOD and set forth the Faith of JESUS CHRIST and Him Crucified, gave them the spiritual strength for their labours for their LORD. These services they secretly held in cellars and upper rooms, in order to guard the Holy Mysteries and ensure their own safety. In their association, they had all things in common,² not that their means were divided equally, but that those in need were supported from a common fund, the true ideal of Christian Charity.

They formed but a little band in the midst of millions of the Jewish and Gentile world. They had to struggle against the bigotry of those of the Jewish Religion who refused the Revelation of CHRIST, the ridicule of those believing in Greek Philosophy who scorned the Faith of the Gospel, and the selfishness of those worshipping mythological divinities and heathen gods who saw their trade in images departing. These classes of people, together with the power of the Roman Empire, worked in their several ways to stamp out the Church. To men of little faith the cause would have seemed hopeless, for Religion, Law and Society as they then existed were against them. Undismayed, however, the Disciples persevered in their work, seeing the Church planted in most of the great centres of the East and even carried to parts of the far distant West, ere they died their martyr's

¹ Acts ii. 46.

² Acts ii. 44.

death, as was the fate of all but S. John.

The Primitive Church, 98-300. The successors of the Apostles, with similar love and zeal, continued the work so well begun. Many of them perished in the great persecutions of Christians which occurred at intervals. In the face of dreadful privation and suffering they strengthened and extended the Church. They built up great religious centres, established schools of Theology, and founded the Monastic Life. Some as hermits sought the desert places for prayer, penance and literary labour. The region of the Nile was a favourite spot. There in the solemn stillness of the night they thought of GOD, or in the day saw far below them the evidences of busy life, no sounds of which disturbed the dreamy silence of their solitude. Others in Monasteries planted the seeds which were to preserve learning, spread civilization and incite holiness in later ages. Still others went as missionaries to far distant lands to teach those in darkness the light of the Gospel. The Fathers, S. Ignatius, S. Ireneus, S. Polycarp, S. Clement, S. Cyprian and Justin Martyr, and S. Anthony the Hermit are some of the great names of this period.

The Post-Nicene Church. The fourth century saw the triumph of the Cross, and the end of the great persecutions, in the conversion in 312 A.D., of Constantine the Great, the Roman Emperor. The power and influence of Imperial Rome aided considerably to spread the Faith and establish the Religion of JESUS CHRIST. It was the time of organization. The

Liturgies were put into writing and the ceremonial of worship was developed. The Scriptures were collected and the canonical books determined. New and splendid churches were built, and the wealth which came to the Church from its rich converts was used in providing for the needs of religion.

New troubles however succeeded the old. During the early days of the Church errors had arisen, but no conciliar action was taken. Now however, as other heresies spread, especially those regarding the One Person and Two Natures of CHRIST, General or Œcumenical Councils were held to condemn false teaching and to determine matters of doctrine and discipline. Six of these Councils were in the highest sense Œcumenical, that is, they were Councils at which all parts of the Church were represented, whose decrees were accepted and ratified by the whole Church. These six Councils are those of Nicæa, 325 A.D., at which the Arian heresy was condemned and the Nicene Creed drawn up to the end of the words, "I believe in the HOLY GHOST"; Constantinople, 381 A.D., when the rest of the Creed was added; Ephesus, 434 A.D., Chalcedon, 451 A.D., Constantinople, 553 A.D., and Constantinople, 680 A.D.

These were the times of the great Fathers or Doctors of the Church, the writers and witnesses of the Faith, of whom may be mentioned: the Greek Fathers, S. Athanasius, S. Chrysostom, S. Basil and S. Gregory of Nazianzum and the Latin Fathers, S. Augustine, S. Ambrose, S. Jerome and S. Leo the Great. The great Bishoprics were independent of each other, but united in a common Faith, Rome, Alexandria, Antioch and later Constantinople being looked

upon as the great Patriarchates entitled to special honour, representing European, Asiatic, and African divisions of the Empire. During this period new disturbances to the Church came from the quarrels and jealousies of some in high places, from the worldliness of others, and from the frequent inroads of the barbarian races from the north and east. These last did great injury to Church and State, finally accomplishing the fall of the Roman Empire in the West. These races later became Christian.

II

THE MEDIÆVAL CHURCH

With the fall of the Western Empire and the rise of the nations somewhat as they now are, the Churches within national boundaries became more strictly national Churches, though carefully preserving the unity of the Catholic Faith. Gradually however the Eastern and Western Churches drew away from one another, their differences finally ending in the great schism of the 11th Century, never since healed, though repeated attempts have been made at reunion. This schism was due partly to political, partly to religious differences, in the rivalry between Rome and Constantinople, in the Image Controversy and in the insertion in the Creed of the clause teaching the Double Procession of the HOLY GHOST. Images had not at first been used for fear of copying the idolatry of the heathen. Later, painting and sculpture were introduced as an aid in arousing devotion. When in the 8th Century the Emperor decreed the destruction of all Images, dreadful acts of sacrilege

were committed and bitter feuds engendered by the Iconoclasts or Image-breakers. The controversy ended in the sanctioning the use of Images, under proper regulations, by the Council of Nicæa in 786, its decrees, however, being considerably modified by the Western Council held at Frankfort in 794. In the matter of the Double Procession of the HOLY GHOST, the East objected to the words "*and the Son*" after the words "proceeded from the Father" being introduced into the Creed without proper authority. Though the point is well taken, the teaching is Scriptural and probably does not really differ from the doctrine held in the East. The Middle Ages also saw the rise of the Papacy, the Bishops of Rome arrogating authority and powers utterly unscriptural and never claimed in ancient times, leading to evils and abuses which cannot be exaggerated. The exercise of Papal powers, however, wrong as they were, did, under GOD, do much to preserve religion and keep in check stubborn rulers and peoples during these troublous times. In the hands of an holy man, it was possible to use this power for good, but when wielded by a wicked or ambitious Pope, it was harmful beyond measure. Portions of this period have been called the Dark Ages, but the movements within and without the Church were so varied, and good and evil so mingled, that it is difficult to apply the term correctly. The purity of life and doctrine had undoubtedly become corrupted. The lives of the Popes and of others in high places were scandalous. Evil doing was general and war was continually waged. The growth of the Monastic Orders, the institution of the Preaching Friars and the Crusades were movements

fraught with mixed good and evil. Yet there was far more real religion and true piety in many quarters than is sometimes imagined, and it is very likely that the spiritual welfare of the masses was better cared for than is now the case. Nor should it be overlooked that the greatest achievements of Art and Architecture were accomplished during the Middle Ages. Painting and Sculpture reached their height, Christian Art attaining its highest expression. Architecture flourished, the beauty, the majesty, the mystery of the Pointed or Gothic Style reaching its greatest development. Only under the impulse and inspiration of religion could this have been done. Scholarship and learning also received new strength from the writings and studies of the Schoolmen, such as S. Thomas Aquinas, Peter Lombard, and others. Altogether it was a time of varied movement and mingled good and evil.

III

THE REFORMATION

The Reformation was due to a number of causes. Even at this date it is impossible fairly to estimate their relative influence and importance. The breaking up of the feudal system, the general feeling of unrest, the realization of power among the masses, all tended to the rebellion against authority as then exercised. Corruption in doctrine, superstition in worship, and abuses in discipline showed the need of reform, which Councils, assembled for that purpose, seemed unable to accomplish. The denial of the Chalice to the laity, which custom, spreading

slowly, had been sanctioned at the Council of Constance in 1415, was felt to be a great deprivation. Yet there can be little doubt that the main causes of the Reformation were the awful scandals and abuses of the Papacy, and the iniquitous traffic in pardons, indulgences and masses. Martin Luther, a monk at Erfurt, lighted the torch that set all of Europe ablaze, and resulted in the great religious upheaval of the sixteenth century, a movement that swept away much that was evil but also much that was good. Political war followed religious controversy, the stubborn opposition of the Papacy to reform and the hasty action of the reformers leading to woful rents in the Body of Christ. When peace came after long and desolating wars, the Continental Reformation left Western Europe divided between the Roman Church, which had in the meantime partially reformed herself at the Council of Trent, and numberless Protestant bodies, which had lost Apostolic Order and had drifted away from the ancient Faith. To-day the Eastern, Anglican and Roman Communion, though outwardly separated from each other, have invisible union through CHRIST, as the Church Catholic, agreeing in the essentials of the Faith, while about them are many sectarian organizations without valid Ministry or Sacraments, and ever multiplying as new quarrels still further divide them.

IV

THE ANGLICAN CHURCH

The Ancient Church in the British Isles. At what time and by whom Christianity

was planted in Ancient Britain, now called England, is not known. The establishment of the Church there has been variously attributed to S. Paul, to S. Joseph of Arimathea and others, but there is no reliable evidence to support any special claim. The Church was probably introduced from France, then known as Gaul, late in the first or early in the second century, as British Bishops were either present at Early Councils or gave assent to their decrees. The Sees of London, York and Lincoln were very early founded, but the Church was not strong, as instanced in sending to the Gallican Church for Germanus and Lupus to help stamp out the Pelagian heresy. It could boast, however, of one of the first martyrs, S. Alban. In Ireland Christianity is said to have been early introduced, but it is to the great S. Patrick that the Church there owed its establishment in the 5th Century. Through the Irish Missions, Scotland in turn received Christianity. With the invasion of Britain in the 5th Century by the Anglo-Saxons, the ancient British Church was driven into Wales and Cornwall, where it existed, cut off from the rest of the Christian world.

The Anglo-Saxon Church. No notable attempt was made to convert the Anglo-Saxons until 597, when Gregory the Great, Bishop of Rome, sent Augustine and his Monks to Britain. Carrying the Cross and chanting the Litany they landed on the southern coast of England, near Canterbury. Not long afterwards Ethelbert the King of Kent, was converted and baptized with many of his followers, and Augustine applying to the Gallican Church for consecration was made the Archbishop of the English, with

his Cathedral at Canterbury. Minor differences prevented Augustine and the remnant of the Ancient British Church from working together. Consequently Augustine and his clergy only succeeded in planting the Church in the southern part of the country, the northern kingdoms of the Anglo-Saxons being converted largely through the efforts of the Scotch-Irish Monks of Iona and Lindisfarne, two great religious foundations, tracing their origin to S. Patrick, when Ireland was known as "The Isle of the Saints." In the missionary labours of the Church, the names of S. Columba, S. Aidan, S. Chad and S. Cuthbert will ever be remembered. The Church steadily prospered, and in the seventh century, in the time of Theodore, the Archbishop of Canterbury, was fully organized and known far and wide as the Church of England.

The Mediæval Church of England. In 1066 the Norman Conquest changed many of the conditions of both Church and country. The Normans were a wonderful people, energetic and progressive. Originally Northmen, by their occupation of that portion of France since known as Normandy, and by their intermarriage with the people there, they became one of the most highly civilized races of the west. Their love of architecture and organization, their cultivation of learning and the fine arts made a great impression on the English Church and people. Yet while the outward glory of the Church increased, the Faith, while being essentially maintained, became overgrown with corrupt superstitions and practices, and the morals of many became lowered with worldly living. The continual efforts of the Papacy to dominate

and rule both the English Church and the English people achieved partial success during this period, but never to the extent that obtained on the Continent of Europe. The Middle Ages consequently saw England with the rest of Europe ripe for reformation.

The Reformation in England. This practically began in the sixteenth century when the revival of Greek literature showed how far the Church had corrupted Apostolic faith and practice. Unlike the movements on the Continent, which resulted in the formation of Protestant bodies, the Reformation in England was one in which the Church purified herself in a lawful and canonical manner, doing away with what was wrong in teaching and superstitious in practice. The work of the Reformation found its occasion in the refutation of the political usurpation of the Papacy, both the State and the Church rejecting all interference in their affairs by the Church and Court of Rome. From this action on the part of the Church of England came the reformation in doctrine and practice, which looked to the purification of worship and to the uplifting of the morals of the people.

As in all such movements some evil came with the good. With the errors swept away were also carried many pious beliefs and devout practices which, while not matters of faith, were spiritually helpful. The wholesale spoliation and demolition of the Monasteries, and the turning adrift of their inmates upon the world, to gratify the covetous greed of King and Nobles is a dark spot in the history of the English Reformation. A judicious purification would have done away with such evils as existed, and would

have made the Church of England far stronger and better equipped for work at the present day.

The efforts at reform were greatly retarded by the difficulty of reconciling the differences of the Reformers, some of whom aimed to preserve the Apostolic teaching and character of the Church, others, known as Puritans, striving under the plea of "simplicity in worship" to substitute private opinions and preferences for the teaching and institutions of the Church. The translation of the Bible and Liturgy into English, the remodelling of the Service Books, the ordering of the Offices to be said "in a tongue understood of the people," the purification of ceremonial, and the elevation of the morals will stand as the best and most enduring witnesses of the good accomplished by the English Reformation.

Since those days the Church has weathered many storms: the persecution under Queen Mary, the overthrow of the Kingdom and of Episcopacy by Cromwell, and the evils consequent to the revolution. Upon the restoration of Church and State, the work of reform continued, the movement virtually ending with the publication of the Prayer Book of 1662. Among those who at different times most ably advocated Catholic teaching may be mentioned Archbishop Laud, Jeremy Taylor, George Herbert, Pearson, Thomas Ken, Hooker, and Lancelot Andrewes, generally known as the Caroline Divines, whose writings and saintly lives did much for the Church.

The Church in Later Days. The eighteenth century found the religious life of the

Church in a state of apathy, consequent upon the latitudinarian teaching of the period. The lack of religion, reverence, morality, and personal piety is sad to contemplate and the records of the condition of churches and the observance of the services are hard to believe. The movement started by John and Charles Wesley in the latter part of the eighteenth century accomplished some good but unfortunately resulted in a schism, in the formation of the Methodist body. Later, the Evangelical Revival succeeded in stimulating personal piety, its weakness being found in the failure to teach in a definite, positive manner, in the lack of proportion in the presentation of great truths, and in the neglect of the Sacraments.

The greatest power for good arose early in the nineteenth century in the Catholic Revival, called the Tractarian or Oxford Movement. It resulted in the strongest stimulation of the spiritual life that the Church of England has seen since the Reformation. It received its inspiration from the publication in 1827, of John Keble's "Christian Year." This was followed in 1833 by the publication of a series of papers, at first brief, then more lengthy, called "Tracts for the Times," written by a group of Oxford men noted for their learning and piety, among them being John Henry Newman, Keble, Isaac Williams, Rose, Froude, and later on Dr. Pusey. The object was to awaken the Church to the realization of her Apostolic heritage, of her Divinely given Authority, and of the precious privileges within her reach. The Tracts continued until 1840, the movement constantly growing in strength. It was however largely misunderstood. There was open hostility in many

quarters. The originators were vilified. Controversy raged and charges were made in the most reckless fashion. The Bishops tried to put the movement down, and finally the storm broke, and Newman, Faber, and others, in despair of success, joined the Roman Communion.

Under the leadership of the great Dr. Pusey, who was loyally supported by Keble, Williams, Mozley, Church and others, little by little, slowly but surely, the party recovered from this catastrophe and steadily gained in strength. Its principles began to be accepted. Its followers increased. Its position was established. Its influence was felt beyond the seas. It won supporters in high places, among the Bishops, in Parliament and at the Bar. First Doctrine, then Ceremonial was fought for, and now at the beginning of another century, while the battle is not yet ended, the Catholic Revival has attained a success at one time despaired of. In many places Apostolic truth is preached and Catholic ceremonial is practised in the purity and beauty of ancient days. The Sacraments are duly administered, the Eucharist is frequently celebrated, churches are properly appointed and cared for, worship is reverently rendered, people are properly instructed, ecclesiastical architecture is studied, guilds and societies are organized, Communities and Sisterhoods are instituted, and wherever the Catholic Revival has been felt there the Church is seen in her majesty and beauty. Its adherents are the most loyal supporters of the Inspiration and Infallibility of Holy Scripture, the voice of Antiquity being regarded as the safest guide to its interpretation.

V

THE CHURCH IN AMERICA

The Church was introduced to America with the planting of the Colonies, and was the first branch of the Catholic Church settled in the land. Before the Revolution the work was carried on by a few Parish Priests and private Chaplains, looking to the Bishop of London as their Diocesan. When peace followed the war of liberty, Episcopacy was obtained in the Consecration of Dr. Seabury, by the Bishops of the Episcopal Church of Scotland. He was the first Bishop of Connecticut and the first Prelate of the American Church. Other Bishops were gained in the Consecration of Dr. White as Bishop of Pennsylvania, and Dr. Prevoost as Bishop of New York, by the Archbishops of Canterbury and York, assisted by the Bishop of Bath and Wells, and the Bishop of Peterborough. Dr. Madison was shortly afterward Consecrated the Bishop of Virginia. Through these Bishops the great American Church with over ninety Bishops and with several thousand Clergy has her Apostolic Orders and Succession. She is notably blessed in her splendid Liturgy, in her Missionary organization, in her freedom from state interference and in the spread of Catholic truth.

To-day, the Anglican Communion, including those bodies officially known as "The Church of England," "The Protestant Episcopal Church in the United States of America," "The Church of Ireland," "The Episcopal Church of Scotland," "The Church of England in the British Colonies and Heathen Lands," and the Foreign Missions

of the American Church, stands with three hundred Bishops, many thousands of Clergy and many millions of the Laity as a great branch of the Catholic Church, having Continuous Descent from the Apostles,¹ happy in the use of an English Bible and an English Liturgy, with Sacraments administered as directed by our LORD and holding "the Faith once delivered to the Saints" in its beauty and purity.

¹ This is a matter of fact, not a matter of opinion.

THE LITURGY

I

HISTORICAL SKETCH OF THE LITURGY

THE Book of Common Prayer, as well as the Office of Holy Communion, has often been called our "Incomparable Liturgy." As a whole, it is probably superior to all others now in use, and is to be loved, honoured, and guarded as our own special heritage, allowing us to worship GOD in "a tongue understood of the people." In many ways it is one of the greatest achievements of the Anglican Church. At once dignified and devotional, it is a model of choice English and an example of Catholic simplicity. It is notably rich, not only in presenting in pure form the Chief Act of Worship of the Church, together with the Lesser Services of Morning and Evening Prayer and the other Offices for religious occasions, but also in providing for the active participation of both Priest and people, as no other Rite does, Rome and Protestantism especially leaving little for the Laity to do.

The Service of Holy Communion, which is the Liturgy proper, has also been known under



“A LITTLE CHILD SHALL LEAD
THEM.”

various other names, each of which accentuates some special aspect of this sacred Rite, as "the Breaking of Bread," "the LORD's Supper," "the Oblation," "the Holy Eucharist," "the Sacrifice," "the Holy Mysteries," "the Divine Liturgy," "the Sacrament of the Altar," "the Sacrament of the Body and Blood of CHRIST," "the Blessed Sacrament" and "the Mass." Most of these are retained in the Book of Common Prayer, and are found used in Holy Scripture or in Ancient times. The use of the word "Mass" is deprecated by some, not as wrong but as inexpedient. No proper objection can be made to the word "Mass" as a word, or because it is the name generally applied to the Offering of the Holy Sacrifice by the Roman Communion. Its use however may not be advisable or expedient, on account of its disputed origin and meaning, its association in the minds of many with mediæval error and superstition and the intentional omission from the Prayer Book. There could be no better names than those of "Holy Communion," "Holy Mysteries" and "Holy Eucharist." The last, that of "Holy Eucharist," may especially be advocated as it most clearly brings out the meaning of the service and emphasizes the thought that the Holy Communion is not only our greatest blessing and privilege but also our solemn "Sacrifice of praise and thanksgiving."

The Liturgy was not at first written for fear of those outside the faithful learning the sacred words. That a similar order however was followed, wherever the Holy Eucharist was celebrated, is seen on comparing those Ancient Rites, when later put into writing, those Forms which have come down to us showing a resemblance

only to be explained by a common model. For convenience' sake these Early Liturgies may be divided into four families: *the Oriental*, used in the East, *the Alexandrian*, used in Egypt and Abyssinia; *the Roman*, used in Rome, Italy and Africa; *the Ephesian*, used in Ephesus. These are often known by the names of their reputed composers such as the Liturgies of S. Chrysostom, S. Clement, S. James; S. Mark, S. Basil; S. Peter; S. John. From the Ephesian Rite of S. John sprang the *Mozarabic Liturgy*, used in Spain, and the *Gallican Liturgy*, used in France.

From France the *Gallican Liturgy* was introduced into England (then Britain) probably at the time of the planting of the Church there. It flourished in Britain for a long time. When Augustine and his followers came from Rome in 597, to convert the Anglo-Saxons, who had possessed the larger part of the land, they found the British Church, which was existing in the more remote parts of the country to which it had been driven, still using the Gallican Liturgy. Augustine, acting on the instructions of Gregory the Great, did not try to supplant this Liturgy with the Roman Rite, but combined the two into what was virtually a new national Use. The existence of these several Liturgies led to the Cathedral and Collegiate centres compiling Adaptations of their own, called "Uses." That of *Old Sarum*, which was arranged in 1085 by Osmund, Bishop of Salisbury, gradually supplanted all others in popular use, becoming the Rite generally followed in England, up to the Reformation.

The recital of the Service in Latin, which these changes brought about, which language

was only understood by the Clergy and cultivated classes, was a great defect and soon affected the spiritual life of the people. To remedy this, there were issued in English for private use Books of Devotion containing the Canonical Hours and other Offices, and Primers of instruction on doctrine and duty. Such works however, did not compensate the people for the failure to understand the recital of the public Offices. This together with the excessive number of the Service Books and the complicated directions for their use, which it has been said, made "it take longer to find out how to do a thing than to do it," showed the need of liturgical reform.

This may be said to have begun with the publication of the "Bishops' Book" in 1537, the "King's Book" in 1543, and the "Primer" in 1545, containing short instructions and devotions, which prepared the way for the issue in 1548, of an English translation for the Laity, of part of the Liturgy, entitled "The Order of Communion." The Reformers then set to work to revise and remodel the Service Books, their aim being shortness, simplicity and a return to the earlier and purer forms. The Mediæval Books of the *Missal*, or the Mass, the *Breviary*, or the daily Prayers, the *Pontifical*, or the Episcopal Acts, the *Manual*, or the occasional offices, with other minor works, were revised, condensed, translated into English and formed into one book, the whole being issued in 1549 as the *First Prayer Book of Edward VI.* Subsequent revisions, not always wise ones, are known as the *Second Prayer Book of Edward VI.*, issued in 1552, which work however never came into general use, or received the approval of Convocation; the *Prayer Book*

of *Elizabeth*, published in 1559,¹ in some respects a compromise between the two books of Edward; and after some revision in the reigns of King James I., and Charles II., the *Prayer Book of 1662*, which with slight modifications is that in use in England to-day. Another revision which may be mentioned, is that which was prepared in 1637, in the reign of Charles I., to be introduced into Scotland, which attempt signally failed. The present Liturgy of the Scottish Church is a revision of the Edition of 1764, which came from the Nonjurors. The English Book however is largely used.

In its final revision the Liturgy of the Church of England is one to be respected and admired. It has stood the test of centuries and its Catholic character cannot be questioned by anyone conversant with the Prayer Book, and the sources from which it came. The splendid Liturgy of the American Church, however, though inferior in places, as a whole is infinitely superior. Modelled somewhat after the Scottish Service, it is notably blessed in having a full form of Consecration, Invocation and Oblation. It may be looked upon as the best of all the Reformed Liturgies and the one which most closely connects us with the past, through Old Sarum Rite tracing the descent of the Anglican Office to the Ancient Liturgy of Saint John of Ephesus.

II

EXPLANATION OF THE SERVICE

All Ancient Liturgies had two connected but distinct parts, known as the Pro-Anaphora and

¹ Also a Latin Edition in 1560, which somewhat differs.

the Anaphora.¹ The first part, which differed considerably, consisted of what were called the Mass of the Catechumens and the Mass of the Faithful, and included the Prayers, the Epistle, the Gospel, the Creed and what followed up to the Sursum Corda ; the second part, which varied slightly, embraced the Eucharistic Prayer, the Consecration, the Intercession for the Living and the Dead, and the Communion. These divisions are still apparent in the Ordinary and Canon of our reformed Rite. For the sake of clearness they may be subdivided and described as follows² :

The Introduction

The Lord's Prayer. The Service fittingly begins with the recital of the Lord's Prayer, which as the Divinely given Pattern well directs the intention of all the Divine Offices. Here it is said only by the Priest, and with the Prayer for Purity which follows, is part of his preparation, formerly being appointed to be said secretly.

The Collect for Purity. This very ancient and very beautiful prayer brings before us the need of personal purity, for our approach to the Holy Mysteries about to be celebrated. It is an echo of the Beatitude, "Blessed are the pure in heart, for they shall see GOD."

The Commandments. The recital of the Decalogue is a peculiarity of the Anglican Rite

¹ Anaphora means "Lifting up" and refers to the Offering.

² It had better be read with the Service on page — This Order is that of the American Church.

but notwithstanding is eminently appropriate. Here at the beginning of a service which is to bring to us GOD veiled in the Sacrament of the Altar, we are carried in spirit to the time when GOD, hidden in the clouds of Sinai, showed His Glory and Grandeur, and revealed to man His Eternal Counsels in these Laws of Holy Living.

The Short Summary. This gives the sense and spirit of the Commandments, as explained by our LORD, in our Duty towards GOD and our Duty towards our neighbour. This Summary may be read in addition to the Decalogue, or may be said in its stead. It does not appear in the Rite of the Church of England, in its place being a Collect for the King.

The Kyrie Eleison. These petitions, "*Lord have mercy upon us,*" "*Christ have mercy upon us,*" "*Lord have mercy upon us,*" here follow to express, not only our sense of unworthiness but also our trust in GOD's Forgiveness. They were formerly said nine times. Now they are used in their shorter form when the Commandments are omitted or when the Short Summary is said. They are not found in the English Rite.

The Prayer for Direction. This is set forth in the American but not in the English Service. It asks GOD's loving guidance, care and protection, and shows our reliance on Him.

The Collect, Epistle and Gospel. These are as appointed for the Day. The Collect is a brief prayer, composed of a few petitions collected together, emphasizing one special thought; the Epistle is a selection taken from GOD's

Word as written by the Apostles or Prophets ; the Gospel is GOD'S Word as revealed in the Life and Teaching of our LORD. Together the Epistle and Gospel, representing the Scriptures, which, Inspired by the HOLY GHOST and written by human agents, are Divine and Human, symbolize the Incarnation of CHRIST, "The WORD made Flesh." In some Churches, the ancient practice is followed of singing between the Epistle and Gospel the *Sequence*, so called because it followed (*sequitur*) the Epistle, and the *Gradual*, because sung on the steps (*in gradibus*) of the Altar. These are generally verses from the Psalms, ending with Alleluia.

The Creed. This is the Church's declaration of the historical and doctrinal statements of "the Faith once delivered to the Saints." By its recital we profess our belief in and pledge ourselves to follow the teaching of the Holy Catholic Church.

The Offertory

The Sentences. The Sermon (if there is one) having been preached, one or more sentences from Holy Scripture, on the duty of Almsgiving, are read to make the people realize their responsibility as stewards of GOD'S Blessings, and to urge them to give liberally according to their means.

The Presentation of Alms. The moneys which have been collected are now offered to GOD at the Altar, teaching that GOD is the Giver of all good gifts, and that in spending for the Church or the poor we give Him of His Own.

The Oblations of Bread and Wine. The elements of Bread and Wine to be consecrated are then in turn presented at the Altar. As GOD accepts the Alms to be given to the Church or the poor, so He accepts the Bread and Wine, to become the means of conveying Our Blessed LORD to us.

The Prayer for the Church.¹ This is a general Intercession both for the living and the dead. It points to the intention with which we are to offer up the Eucharist, for all Estates of the Catholic Church.

The Approach

The Exhortation. This begins what may be called the Approach to the Holy Mysteries. The Exhortation is a short note of warning, reminding us that we must draw near in faith, love, and repentance, making confession of our sins to Almighty GOD.

The Confession.² The Priest as well as the people kneels, and together they make an humble acknowledgment of sin. When we think of how dreadful sin is, how it caused the Fall, the sorrow and suffering due to the Fall, and above all the Crucifixion of CHRIST, we do well to bow low before GOD, against Whose Infinite Love we so frequently offend, and ask His

¹ It is most unseemly and irreverent to leave the Church at this point, as is the custom of some. It is turning away from the coming of the LORD, dishonours the Sacrament and avows one's unfitness for remaining with Christian people.

² See Chapter on Penitence. It is assumed that those who use these words have previously examined themselves and asked GOD's pardon.

Forgiveness for the sake of CHRIST, Who died for "us men and for our salvation."

The Absolution. Standing, the Priest, speaking for GOD, by virtue of his Office, conveys GOD's Forgiveness of sin to all who truly repent. Thus the Precious Blood of JESUS is applied to the soul, and the stains of sin washed away.

The Comfortable Words. The burden of sin has been laid at the Cross and lifted in Absolution. Now in the Comfortable Words, taken from Holy Scripture, we are assured of rest and peace, through the Merits and Mediation of JESUS CHRIST.

The Canon

The Sursum Corda. The more solemn portion of the service then begins. We are raised to a higher plane as the words "*Lift up your hearts*" bid us think only of the near approach of our LORD in the Holy Mysteries.

Introduction and Preface. With impressive words the Priest now declares our bounden duty to render thanks and praise to Almighty GOD, as with intense adoration we wing our spiritual flight unto the Throne of Grace and listen to the Sanctus Song.

The Sanctus. This is the Triumphant Hymn of the Angels, our solemn act of adoration. Before us comes the vision of Heaven. We bend low in worship before Almighty GOD. We think of the Majesty of His Glory. We picture the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble

army of Martyrs, the Holy Church throughout the world, as with them we join our praises to the chaunting of the Celestial Choirs, and with Angels and Archangels and with all the Company of Heaven, laud and magnify GOD's Glorious Name. Well may we with Seraphim veil our faces as we think of GOD's Glory, and adore Him in the Highest Heaven, Him Who is Holy Father, Holy Son, Holy Ghost, Three Persons in One GOD, even the LORD of Hosts, the LORD Most High.

The Prayer of Humble Access. As the Sanctus ends, for a moment a solemn stillness seems to reign. GOD who is ever near is coming nearer in a sacramental manner. We have sung His Glory. Now we humble ourselves before Him, and pray that which is called in the East the "Bowing Down Prayer," for only in such spirit may we approach the King. And as the Prayer ends there follows the Hymn, "*Blessed is He that Cometh in the Name of the Lord, Hosanna in the Highest,*"¹ the Song of welcome to Him, Who comes to us in these Holy Mysteries.

The Consecration. The tremendous act of the whole service is now to take place, the act that is to bring our Blessed LORD near to us. All should kneel low in silent adoration and worship. There should be perfect stillness as the Priest most reverently and solemnly recites the *Short Commemoration* of our LORD's Death and Passion, and says the *Words of Institution*, which being essential to valid Consecration are found in all Liturgies. By these Words of our

¹ S. Matthew xxi. 7.

LORD, and by the Descent of the HOLY GHOST the earthly elements are blessed and sanctified, the Bread and Wine becoming the BODY and BLOOD of CHRIST, a Mystery we cannot understand but must believe on the Word of our SAVIOUR.

The Oblation. Continuing, we present unto the FATHER the Solemn Memorial, commanded by our LORD, commemorating His Acts in the work of Redemption, and rendering our most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation. This is the solemn commemoration of the work of the HOLY GHOST as the effectual agent in the Consecration of the Bread and Wine to become the BODY and BLOOD of CHRIST. The splendid form of Invocation which the American Church uses, in common with the Scottish and Eastern Churches, is not clearly set forth in the Office of the Church of England and is lacking in the modern Latin Rite. Continuing, the Canon commemorates the personal offering of each worshipper, of "ourselves, our souls and bodies," together with the "sacrifice of praise and thanksgiving" asking GOD to accept this our Oblation, and to grant to the living and the dead the remission of their sins through the Merits and Mediation of JESUS CHRIST. This personal offering of the worshipper should be carefully noted and realized. After beseeching GOD that all may worthily receive these Holy Mysteries of the Most Precious BODY and BLOOD of CHRIST, the Canon ends with a fine ascription of praise in the words, "through JESUS CHRIST, our LORD: by Whom and with Whom in the unity of the HOLY GHOST, all

honour and glory be unto Thee, O FATHER Almighty, world without end. Amen."

The Communion

The Priest's Communion. The Priest first makes his Communion, thus completing the Offering. Then after silent prayer, he turns to the people, holding the Sacred Elements as an invitation for all who so desire, to approach.

During this time it is often the custom to sing the *Agnus Dei*, which is taken from the Gloria in Excelsis, "*O Lamb of God that takest away the Sins of the World, have mercy upon us*" thrice repeated except that the words "*Have mercy upon us*" are changed to "*Grant us Thy Peace,*" in the last petition.

The Communion of the People. Reverently coming forward and kneeling at the Altar rail, the people receive the Sacrament in both kinds, as administered by our LORD. By this partaking of CHRIST'S Body and Blood they thus appropriate to themselves the Benefits won by the Sacrifice of the Cross. It is a solemn moment and all should try to realize the Sacred Presence and appreciate the Precious Gift, kneeling in fervent love and devout thanksgiving.¹ For by this Sacramental union, we have the pledge of everlasting life, "*Christ in us the hope of Glory.*" Silent, reverent and adoring should

¹ The irreverent practice of some of leaving the Church immediately after their communion cannot be too strongly condemned. It dishonours our LORD, disturbs devout worshippers, deprives of the Blessing and if done at a worldly feast would pronounce the doer lacking in politeness. The practice is altogether without authority.

all be during these solemn moments, for truly the Scripture says: "*The LORD is in His Holy Temple; let all the earth keep silence before Him.*"¹

The Thanksgiving

The Lord's Prayer. The Divine Mysteries have been received but CHRIST is still present. The souls of the faithful are uplifted with the joy of Communion and with an unspeakable peace and exaltation. We are profoundly thankful for the Sacred Gifts and we feel the insufficiency of our own prayers. Thus the Church, knowing her children's needs, places here for all to say, the "Our FATHER," that we may fitly adore GOD and express the devotion filling our hearts.

The Thanksgiving. This is a very beautiful prayer. It thanks GOD for the Holy Mysteries of the Most Precious Body and Blood of CHRIST, and asks GOD's Grace to do such good works as He has prepared for us to walk in.

The Gloria in Excelsis. Though uniquely placed in this position in our Liturgy, we may specially rejoice that in its words we may worship Him Who is still with us, veiled in the Elements of Bread and Wine.² Fittingly then, at the very close of our Service, which has raised us to Heaven, in our Sacramental union with our LORD, do we sing the Angel's Song, the first Christian Hymn, with which the heavenly host on the Morn of the Nativity sang the Glory of

¹ Habakkuk ii. 20.

² This more than compensates for any loss due to this position differentiating our Rite from others, Ancient and Modern.

GOD Incarnate. No other Liturgy in the world has such a magnificent ending as this of the Anglican Church.

The Benediction. The form used is peculiar to our Rite. It is from two places in Holy Scripture and is very beautiful. First the *Pax Vobiscum*, or the Peace which passeth all understanding, is pronounced by the Priest upon all the assembled worshippers, after which he gives the Blessing of the FATHER and of the SON and of the HOLY GHOST, the Eternal and Ever Blessed Trinity.

In silent prayer and devout thanksgiving the people kneel until the Priest consumes what remains of the Consecrated Elements, makes the ablutions and then passes from the Choir. Then in gladness may all go to their homes, for they have "*been with JESUS*" and have received HIM, the King of Glory, the SON of GOD Most High.

A very beautiful interpretation of the several acts of the Office suggests that the *Introit* symbolizes the Song of the Angels, the *LORD'S Prayer*, CHRIST teaching the Apostles to pray, the *Epistle*, salvation offered to but refused by the Jews, the *Gospel*, salvation accepted by the Gentiles, the *Creed*, our LORD'S teaching, the *Alms* and *Oblations*, the Gifts of the Magi, the *Consecration*, CHRIST'S Passion, the *Communion*, CHRIST laid in the Tomb, the *Gloria in Excelsis*, the Resurrection, the *Benediction*, the Ascension.

III

RITUAL AND CEREMONIAL

All who are spiritually minded must feel that such a solemn service cannot be too reverently or too frequently celebrated. Instituted by our LORD and bringing the faithful into union with Him, it must ever be the great Act of Christian Worship, and now as in ancient times,¹ whenever possible, should be offered daily. Nor can too much honour be shown to CHRIST, the Object of all worship. Saint Paul says let "*all things be done decently and in order.*"² This implies certain Rites and Ceremonies, which not only ensure the reverent rendering of the service, but also show forth its two-fold character as a Sacramental Feast³ and a Commemorative Sacrifice.⁴ Ceremonial in truth enshrines and interprets doctrine. The order of the Liturgy, the distinctive dress of the Clergy, the use of ritual acts and even the arrangement of the Church were all instituted for this purpose. The whole man—body, soul, and spirit—should worship Almighty GOD.

Thus Rites and Ceremonies, indifferent in themselves, become the means of expressing reverence, arousing devotion and showing forth some mystical meaning. Strictly speaking, Rites are the Forms of Words, or written Services, Ceremonies the appointments of Church and Clergy and outward acts of worship. The Rites and Ceremonies used by this branch of the Church are those allowed by the Ornaments Rubric of the Church of England, which the

¹ Acts ii. 42, 46.

² 1 Cor. xiv. 40.

³ 1 Cor. x. 16 and P. B.

⁴ 1 Cor. xi. 26 and P. B.

Preface of the American Prayer Book generally accepts. For that which is not explicitly set forth, the usage of Antiquity or the custom of the universal Church is followed.¹ The governing thought, however, should be that all ceremonial must have a spiritual or symbolical meaning. The following notes of explanation may be helpful:

The Service. This is said or sung. At the Choral Service the Clergy and Choir enter in *Procession*, to show that in the words of the Psalmist "*they will go from strength to strength*,"² journeying with our LORD to the Holy City on High. They are led by the *Cross*, for it is the symbol of redemption and the glory of the Church, "*God forbid that I should glory save in the Cross of Jesus Christ*."³ So our LORD went before them carrying His Cross.⁴ Banners are sometimes borne to arouse devotion and to teach the truths of the Faith, "*Thou hast given a banner to them that fear Thee that it may be displayed because of the truth*."⁵ The service is often sung, as the best way of praising GOD, thus following the custom of the Jewish, Ancient and Mediæval Church and obeying the words of Scripture, "*O Come, let us sing unto the Lord*."⁶ Incense is sometimes used, because it symbolizes the Merits of CHRIST and the Prayers of the Saints, and because the Bible says, "*In every place Incense shall be offered unto My Name and a Pure Offering*."⁷

¹ Common sense must often guide. To say that unless explicit directions are given, a thing must not be done is ridiculous. If so, then there is no way for a Priest to enter the Church, as no directions are given.

² Psalm lxxxiv. 7.

⁴ S. John xix. 17.

³ Galatians vi. 14.

⁵ Psalm lx. 4.

⁶ Psalm xcvi. 1.

⁷ Malachi i. 11.

The Church Building. This is divided into the *Nave* where the people worship, the *Chancel* where the clergy and choir stay, and the *Sanctuary* where the Altar is. These three divisions symbolize the Church Militant on earth, the Church Expectant in the Place of Departed Spirits and the Church Triumphant in Heaven, and correspond with the Outer Court, the Holy Place and the Holy of Holies of the Jewish Temple, which was modelled after GOD's directions. A *Rood-Screen*, so called because surmounted by a Cross or Crucifix, often separates the Nave and Choir, symbolizing that death is the entrance to the life beyond the veil and the Cross the hope of salvation. The *Font* is placed by the entrance door and the *Altar* in the Sanctuary at the farthest end, to show the solemn rite of Baptism, which begins the Christian life, leading to the Holy Sacrament of Communion, the greatest privilege of the Christian life.

In the *Sanctuary*, the most sacred part of the Church, the Passion of CHRIST is shown forth, in the Service of Holy Communion wherein is represented our LORD's Death and Sacrifice, and in the Appointments of the Altar, where it is symbolized. The Altar is elevated to teach that our LORD was lifted up at the Crucifixion. When made of stone it symbolizes the rock of Calvary; when of wood, the Cross. On the ledge, called the Re-table, which is behind the Altar, is a *Cross*, to tell the manner of CHRIST's Death, but without the Figure, as we worship a Living LORD in the Sacrament. The *Candles* are there, all to teach that CHRIST was the Light of the world, the two larger ones or *Eucharistic Lights* that He is GOD and MAN. The *Vases of*

*Flowers*¹ are used to honour our LORD and to symbolize that He is, "*The Rose of Sharon and the Lily of the Valleys.*"² The Altar is covered with a *Fair Linen Cloth*, to symbolize the Sacramental Feast, and that Cloth is marked with *Five Crosses* to typify the five Wounds of CHRIST. The Hangings or *Frontals* of Coloured Silk or Cloth show forth the Church's Seasons, White for most Festivals, Violet for Advent and Lent, Green for Epiphany and Trinity, Red for Whitsunday and Martyrs. These Frontals are *embroidered* to teach that GOD's House should be made beautiful. Behind the Altar there is often a *Reredos*, a carved stone or wooden screen or wall, or else a Dossal or embroidered hanging of cloth or silk. Thus art and architecture are made to contribute to sacred uses, and the structure and appointments of GOD's Holy Temple to show forth His teaching.

The Priest's Vestments. The Clergy who wear a Cassock, Surplice and Stole at ordinary offices, which Vestments are copied after the Garments worn by our LORD, often use a distinctive dress in honour of the greater Service of Holy Communion, and in order to symbolize CHRIST's Passion on the Day of the Cross. These *Eucharistic Vestments*, which are worn over the black Cassock,³ with their mystical meaning are as follows: the *Amice*, a deep white collar passed over the head, symbolizes the Linen with which our LORD was blindfolded; the *Alb*, a white linen garment resembling a Cassock, symbolizes the white robe

¹ In ancient times flowers were strewn on the floor.

² Canticles ii. 1.

³ The Cassock was the ordinary street dress of the Priest in olden times. It signifies devotion or consecration.

placed on CHRIST by Herod ; the *Girdle*, a linen cord for the waist, symbolizes the rope by which CHRIST was Scourged ; the *Stole*, a silk scarf, crossed on the breast, with ends hanging down, symbolizes the rope by which CHRIST was led ; the *Chasuble*, an upper garment with opening for the head, marked with a Cross on front and back, symbolizes the Seamless Robe of CHRIST, the Cross in front meaning that the Priest is pledged to follow the Cross, the Cross at back that he must bear the Cross ; the *Maniple*, a small Stole on the left arm, symbolizes the cords which bound our LORD. A further mystical meaning interprets the *Amice* as symbolizing faith, the *Alb* purity, the *Girdle* discipline, the *Stole* obedience, the *Chasuble* Charity and the *Maniple* humility. Bishops often wear the Eucharistic Vestments at the Celebration. At other times they wear the Rochet and Chimere, the latter once the street dress of a Bishop, and on special occasions the ancient Vestments of Cope and Mitre. The Crozier or Pastoral Staff which is sometimes used, shows forth their office as shepherds or overseers of the Church.

The Priest's Acts. These also have their meaning. Before entering the Sanctuary the Priest has reverently made ready the Chalice and Paten, by placing over the Chalice a linen Purificator, and on that the Paten and over all the Pall, Linen Veil, Silk Veil and Burse or silk square, containing the Linen Napkin or Corporal, this last to be spread over the middle of the Altar. On entering the Sanctuary, the Priest bows, ascends to the Altar, arranges the Vessels and Book, and then returns to the Altar steps for a few silent prayers of preparation.

Then going to the Altar he begins the Service. During the Office the Priest *stands* that he may offer the Holy Oblation¹ as CHRIST'S Representative,² to pray in His Stead.² He kneels only at the Confession and Prayer of Humble Access, to show his own unworthiness. He faces the people when he speaks for GOD to them; he faces the Altar when he pleads for them to GOD. When he prays with arms extended, so that with his body he forms a Cross, he obeys Saint Paul's command: "*I will therefore that men pray everywhere lifting up holy hands.*"³ When he genuflects it is as a special act of reverence. The ceremonial washing of his hands is to show the need of purity, "*I will wash my hands in innocency O LORD and so will I go to Thine Altar.*"⁴ The Cleansing of the Chalice is to ensure that none of the consecrated elements are left.

The People's Acts. The spiritually minded will ever wish to make a good Communion. It is possible to do this without any extraordinary act of outward reverence, yet when it is remembered that the Object of such worship is our Blessed LORD it would seem that one should be unwilling to forego any way of showing Him honour. Surely we should not do less in the Temple of the King of Kings, than is rendered in the Courts of earthly Sovereigns. Such acts of reverence will honour our LORD and help our devotion. They must never however be meaningless or be done mechanically. The heart and soul must go with the body. Nor will any devout worshipper ever object to such marks of

¹ 1 Cor. xi. 26.

² 2 Cor. v. 20.

³ 1 S. Timothy ii. 8.

⁴ Psalm xxvi. 6.



“THEY FELL DOWN AND
WORSHIPPED HIM.”

reverence in others. He will at least realize the purpose of them and will remember the words of S. Augustine, who voices the practice of Antiquity: "No man eats this FLESH unless he first adores; for the Wise Men and the Barbarians did worship this Body in the Manger with great fear and reverence; let us therefore who are Citizens of Heaven at least not fall short of the Barbarians. But thou seest Him not in the Manger but on the Altar; and thou beholdest Him not in the Virgin's arms but presented by the Priest and brought to thee in sacrifice by the Holy Spirit of GOD."

The following may be helpful to a reverent Communion:

Receive at an early service and *fasting*.¹ This is ordered by Canon Law and is the practice of the Universal Church. It should be remembered that the Paschal Supper, after which our LORD Instituted the Holy Eucharist, was a strictly *religious meal*, carefully prepared for. It in no way countenances non-fasting communion, as the Eucharist is our Paschal Meal. Evening communions, it is needless to say, are contrary to all proper principle or practice.

Be in Church for private prayer a few minutes before the service and never leave until after the Blessing.

Reverence the Cross and Altar on entering and leaving, for there the Holy Mysteries are celebrated.

Sign the Cross before and after the service; at the conclusion of the Creed, and Gloria in Excelsis; before the Gospel, and before and

¹ Except in extreme age or delicate health.

after receiving the Holy Communion, for the use of the sign of the Cross is an act of faith. It acknowledges the Symbol of our salvation, is a short Creed in action, and is in accord with ancient practice.

Kneel on your knees and remember the Presence of GOD.

Kneel or bow in the Creed at the words "And was Incarnate by the HOLY GHOST of the Virgin Mary and was made Man," as an act of humility and an acknowledgment of the Mystery of the Incarnation.

Before Communicating kneel for a moment at the entrance to pew, and also before and after taking your place at the Altar rail, as a mark of reverence to CHRIST Present in the Sacrament, and in obedience to the Scriptural requirements, "*O Come let us worship and fall down and kneel before the LORD our Maker.*"¹

In Communicating, never wear gloves but let the Priest place the Consecrated Bread in the palm of the right hand, crossed over the left to make a cross or throne. Never take the Chalice but see that you receive the Consecrated Wine by *guiding* the Chalice by the *base*, as the Priest holds it. Never allow the Sacred Elements to fall, as they are the Body and Blood of CHRIST. Never use a handkerchief after receiving. If a woman never fail to raise your veil.

Read a Short Thanksgiving before leaving Church and on the way home observe the rule of silence, thinking of the Precious Gift received.

¹ Psalm xcv. 6.

In following such practices, however, it must not be forgotten that *mere* Ceremonial is worthless. Its greatest enemies are those who make it an end in itself instead of a means to an end, whose devotion centres in Ceremonial instead of passing through it to rest in GOD. Its truest lovers are those who use Ceremonial but as an adjunct and accessory to worship, yet if occasion required, could forego it all, without lessening their devotion, since they have made it but the outward expression of the inward aspiration of the soul, of that spiritual worship that centres in GOD and not in creatures.

It is important therefore to remember that the principle which determines both the spirit and fashion of all worship, is that of honouring our Blessed LORD and Saviour. If we are mindful of Him, as the Object of our Devotion, we shall not be wanting either in the spirit or expression of reverence.

THE CHURCH CATECHISM.

THE Church Catechism is a short instruction on Christian doctrine. Though rudimentary and compiled with the evident intention of being enlarged, it is complete, in the sense that what is not explicitly set forth is implied. This instruction is divided into five distinct parts showing a logical order or progression, as follows :

I. The Christian Covenant, or the Baptismal Vows.

II. The Creed, or the Declaration of the Faith of the Church.

III. The Commandments, or the Laws of Holy Living.

IV. The Lord's Prayer, or the Divine Model of Prayer.

V. The Sacraments, or the appointed means of grace.

The questions and answers of the Catechism, which it is advisable that all should read and study, may be supplemented by the following brief notes.

I

THE CHRISTIAN COVENANT

The Sacred Rite of Baptism is one of the two Divinely appointed Sacraments generally necessary to Salvation. It is administered with water in the Name of the FATHER, SON and HOLY GHOST, and confers the gifts of Regeneration, Forgiveness of Sins, and Grace, and the Character of a Christian. It makes the recipient : "*a member of CHRIST*" or part of our LORD'S Mystical Body, the Church, in which all Christians, like branches of a tree, are members one of another and draw their life, light and strength from CHRIST the Head ; "*the child of God,*" or GOD'S Son by adoption and grace, through CHRIST, His Son by Nature, so that all can love and pray to GOD as "Father" ; "*an inheritor of the Kingdom of Heaven,*" or heir to all the privileges of the Church, such as Holy Communion in this world and everlasting joy in the world to come.

Holy Baptism is sometimes called "Christening" because a name¹ is given at the pouring on of water in the Name of the Blessed Trinity. This name should be a constant reminder of the solemn promise to follow in the profession and religion of JESUS CHRIST. The Baptismal Vow or Christian Covenant is a three-fold promise made by the individual, if of sufficient age, or else by those who stand for him, who are called *Sponsors* because they answer or respond to the questions, and *God-parents* because they bring the child to GOD. The baptized becomes re-

¹ N. or M. in the Catechism stand for nomen, nomina, name or names.

sponsible for the fulfillment of the promises, on reaching years of discretion, that is when he can judge between right and wrong.

The promises made are three : (1) "*to renounce the Devil and all his works,*" or sin generally, and especially spiritual and intellectual pride which lead to unbelief; "*the pomps and vanities of this wicked world,*" or vain ambition and worldliness such as too great love of pleasure and riches, which are "*pomps,*" because they make a great show, and "*vanities*" because empty of lasting joy; "*and all the sinful lusts of the flesh,*" or sins of the body such as impurity, intemperance, sloth and gluttony ; (2) "*to believe all the articles of the Christian Faith,*" or assent to the doctrines declared in the Creed of the Church ; (3) "*to keep GOD's Holy Will and Commandments and walk in the same all the days*" of our life, or by GOD's Grace to consecrate one's life to His Service in holy living. By this Covenant *man* promises repentance for the past, faith for the present, obedience for the future, and *GOD* promises pardon for the past, grace for the present, glory for the future.

II

THE CREED OF THE CHURCH

A right life being largely dependent on a right Belief or a positive, definite Faith, the Creed is next set forth. The Belief of the Church, having been known and held by all of the faithful, was not at first put into writing. Later, the spread of Christianity made this necessary, in order the better to teach the people and condemn error. The Scriptures contain many dogmatic declarations or fragments of a Creed, which prove that

definite expositions of the Faith preceded the written Bible. Each article of the Creed however appeals to the Scriptures, as a witness of its truth, the Church, which guided by the HOLY GHOST gave us both Creed and Scripture, being the authority for both. The Apostles' Creed, the Nicene Creed and the Athanasian Creed are but three declarations¹ of the same belief, the first named being the simple statement of the facts of Revelation, the others being the fuller expression of their doctrinal significance. In its original form the Apostles' Creed was one of the earliest in use, but as we now have it, is probably of later date than the Nicene. Some think it is so named from the tradition of its having been compiled by the Apostles; others from its reputed use in the Apostolic Church of Rome. Very probably its title arose from the fact of it having been the Creed of the Primitive Church, setting forth the Apostles' doctrine.

The Nicene Creed was compiled and authoritatively set forth by the First Ecumenical Council of Nicaea in 325 A.D., with the primary object of condemning the Arian heresy. As first issued, it ended with the words "I believe in the HOLY GHOST," the succeeding clauses having been added by the Council of Constantinople in 381 A.D. The Athanasian Creed, or Hymn of S. Athanasius, was probably written by S. Hilary, the Bishop of Poitiers, to explain the teaching of Athanasius. It is in Latin, the other Creeds being in Greek. It is the most accurate definition of the Mysteries of the Trinity and the Incarnation anywheres to be found in Theology.

¹It may be noted that the *Te Deum Laudamus* is also a Creed, though used as a Hymn of Praise.

The Nicene Creed.

1. I believe in One GOD the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible ;

2. And in One LORD Jesus Christ, the Only Begotten Son of GOD ; Begotten of His Father before all worlds, GOD of GOD, Light of Light, Very GOD of Very GOD ; Begotten, not made ; Being of One Substance with the Father ; by Whom all things were made ; Who for us men and for our Salvation came down from Heaven, And was Incarnate by the Holy Ghost of the Virgin Mary, And was made Man ; And was Crucified also for us under Pontius Pilate ; He suffered and was Buried ; And the third day He Rose again according to the Scriptures : And ascended into Heaven ; And sitteth at the Right Hand of the Father : And He shall come again, with Glory, to Judge both the quick and the dead ; Whose Kingdom shall have no end.

3. And I believe in the Holy Ghost, the LORD and Giver of Life, Who proceedeth from the Father and the Son ; Who with the Father and the Son together is worshipped and glorified ; Who spake by the Prophets :

4. And I believe One Catholic and Apostolic Church :

5. I acknowledge One Baptism for the remission of sins ;

6. And I look for the Resurrection of the dead :

7. And the life of the world to come. Amen.

The Apostles Creed.

1. I believe in GOD, the Father Almighty, Maker of Heaven and earth :

2. And in Jesus Christ His Only Son, our LORD :

Who was conceived by the Holy Ghost, Born of the Virgin Mary : suffered under Pontius Pilate, was Crucified, Dead and Buried : *He descended into Hell* ; the third day He Rose again from the dead : He ascended into Heaven : And sitteth on the Right Hand of GOD the Father Almighty : From thence He shall come to Judge the quick and the dead.

3. I believe in the Holy Ghost :

4. The Holy Catholic Church ;
The Communion of Saints :

5. The Forgiveness of Sins :

6. The Resurrection of the Body :

7. And the Life Everlasting. Amen.

The Athanasian Creed.

Whosoever will be saved : before all things it is necessary that he hold the Catholic Faith, which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this :

1. 3. That we worship One GOD in Trinity, and Trinity in Unity ; Neither confounding the Persons ; nor dividing the Substance. For there is One Person of the Father, another of the Son ; and

another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one; the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Ghost. The Father uncreate, the Son uncreate; and the Holy Ghost uncreate. The Father incomprehensible; the Son incomprehensible; and the Holy Ghost incomprehensible. The Father eternal, the Son eternal; and the Holy Ghost eternal. And yet there are not three eternals; but one eternal. As also there are not three incomprehensibles nor three uncreated; but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty. And yet there are not three Almighties; but one Almighty. So the Father is GOD, the Son is GOD; and the Holy Ghost is GOD. And yet there are not three GODS; but one GOD. So likewise the Father is LORD, the Son LORD; and the Holy Ghost LORD. And yet are not three LORDS; but one LORD. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be GOD and LORD; so are we forbidden by the Catholic Religion: to say there be three GODS, or three LORDS. The Father is made of none; neither created or begotten. The Son is of the Father alone: not made nor created but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other; none is greater, or less than another; But the Whole three Persons are co-eternal together: and co-equal. So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved: must thus think of the Trinity.

2. Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our LORD Jesus Christ. For the right Faith is, that we believe and confess: that our LORD Jesus Christ, the Son of GOD, is GOD and Man; GOD, of the substance of the Father, begotten before the worlds; and Man, of the Substance of His Mother, born in the world; Perfect GOD, and Perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood. Who although He be GOD and Man; yet He is not two but one Christ; One; not by conversion of the Godhead into flesh; but by taking of the Manhood into GOD; One altogether; not by confusion of Substance; but by Unity of Person. For as the reasonable soul and flesh is one man: so GOD and Man is one Christ; Who suffered for our salvation: descended into hell; rose again the third day from the dead, He ascended into Heaven, He sitteth on the Right hand of the Father, GOD Almighty: from whence He shall come to judge the quick and the dead. (6) At Whose coming all men shall rise again with their bodies: and shall give account for their own works. (7) And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith; which except a man believe faithfully he cannot be saved. ¹

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

¹ The so called "damnatory clauses" only apply to those who *deliberately, willingly and knowingly* reject the Catholic Faith, when clearly presented to their conscience and reason.

The similarity of the three Creeds is seen at a glance, the Nicene and the Athanasian forms being doctrinal explanations of the simple statements of the Apostles' Creed. The two *italicized* clauses in the Apostles' Creed are not in the Nicene, but the first of them is proved by the Epistle of Saint Peter and appears in the Athanasian Creed, and the second of them is embodied in the declaration on the Church. To know the statements and explanations of these three forms of a Common Creed is to understand, as far as man can understand, the doctrines of the Catholic Faith.

The Creed is in reality founded upon the Baptismal Formula given by our LORD in the words: "*Go ye therefore and teach all nations, baptising them in the name of the FATHER and of the SON and of the HOLY GHOST: teaching them to observe all things whatsoever I have commanded you.*"¹ This may be separated into the following main divisions or declarations:

I. THE MYSTERY OF THE TRINITY:

{ The FATHER,
 { The SON,
 { The HOLY GHOST.

II. THE INCARNATE LIFE OF OUR LORD;

III. THE PERSON AND WORK OF THE HOLY GHOST;

IV. THE HOLY CATHOLIC AND APOSTOLIC CHURCH;

V. THE FORGIVENESS OF SINS;

VI. THE RESURRECTION OF THE BODY;

VII. THE LIFE EVERLASTING.

The following may be by way of explanation:

¹ S. Matthew, xxviii. 19, 20.

I. The Mystery of the Trinity. The existence of GOD as the Creator and Controller of all things is proved by the works of nature, the voice of conscience, and the existence of the soul. In addition, GOD has given us the knowledge of Himself in the revelation of JESUS CHRIST, His Only Begotten SON, Who hath declared Him. This revelation, which we call the Mystery of the Eternal and Ever Blessed Trinity, is that GOD is "ONE GOD, ONE LORD ; not One Only Person but Three Persons¹ in One Substance. For that which we believe of the Glory of the FATHER the same we believe of the SON and of the HOLY GHOST, without any difference or inequality."² Thus we say in the Athanasian Creed "the FATHER is GOD, the SON is GOD, the HOLY GHOST is GOD. And yet there are not three GODS but ONE GOD." GOD is Eternal, without beginning or end, Incomprehensible, Who cannot be understood by the human mind, Ineffable, Who cannot be described by human language.

GOD is Spirit and is Omnipotent, Omniscient and Infinite, therefore we finite beings who are below cannot comprehend the Infinite One Who is Above. We can however, in perfect love and trust turn to GOD as possessing all wisdom, knowledge and power. We can know Him as infinitely Loving, Good, Merciful and Just, His Love being shown in our creation, preservation and redemption, His Goodness in our spiritual and temporal blessings, His Mercy in the remission of our sins, His Justice in the reward of the good and the punishment of the wicked. Thus

¹ Person in Theology has been defined as "Individual Conscious Existence."

² Special P. B. Preface for Trinity Sunday.

we can best think of GOD as the FATHER, Who made us, the SON, Who redeemed us, the HOLY GHOST, Who sanctifieth us, Three Persons in ONE GOD, Who is Love, Light and Life.

II. The Incarnate Life of Our Lord.

The doctrine of the Incarnation is that the WORD of GOD, the Only Begotten SON of the FATHER, for us men and for our Salvation came down from Heaven, was Conceived by the HOLY GHOST, Born of the Virgin Mary¹ and was made MAN, the WORD made Flesh. He is Perfect GOD of the Substance of the FATHER, and Perfect MAN, of the Substance of His Mother, having two whole and perfect Natures, Divine and Human, in ONE PERSON, the PERSON of the WORD, "not by conversion of the GODHEAD into Flesh, but by taking the Manhood into GOD."² He is our LORD, having all power in Heaven and earth,³ King of Kings and Lord of Lords. He is called JESUS, Saviour, because He saves us from our sins, CHRIST, Anointed, as Prophet, Priest and King. He is the LAMB of GOD from the foundation of the world, because He offered Himself a Sacrifice upon the Cross. He is the LORD our Righteousness, because in and through Him we are made holy and acceptable before GOD. As the SON of GOD He is the King of Glory and the Head of the Church; as the SON of MAN He is the Seed of the

¹ S. Mary is called by S. Luke "the Mother of the LORD," and by a Council "the Mother of GOD," i. e., she who brought forth Him who was GOD. Conceived according to the flesh she calls her Divine Son, Saviour, and benefitted by the Sacrifice of the Cross. Sanctified according to the Spirit she was the Instrument of the Incarnation, and Ever-Virgin. We reverence and honour the B.V.M. as "*blessed among women*." We worship and adore CHRIST as LORD and Master of all.

² Athanasian Creed.

³ S. Matthew, xxviii. 18.

Woman and the Judge of all men. This is the Mystery of the Incarnation. In His manifestation on earth we may contemplate CHRIST'S Incarnate Life as follows: He as our LORD came to be "*tempted in all points like as we are yet without sin*,"¹ that we might copy the Example of His beautiful Life. He "*went about doing good*,"² working His Miracles, teaching His Parables, preaching the Gospel of Salvation. He "*pleased not Himself*,"³ but in all things fulfilled the Will of Him Who sent Him,⁴ to give His Life a ransom for many.⁵ He was the "*Man of Sorrows*,"⁶ and acquainted with grief,⁶ constantly persecuted, reviled and misunderstood.

His Conception is known as the *Incarnation*, His Birth as the *Nativity*, His sojourn in the wilderness as the *Temptation*; His Sufferings and Bloody Sweat in the Garden of Gethsemane, the *Agony*, His being taken by Judas, the *Betrayal*, His Sufferings before Annas, Caiaphas, Herod and Pilate, the *Passion*,⁷ His bearing the Cross to Calvary, the *Way of Sorrows*, His being nailed to the Tree, the *Crucifixion*, His Death, the *Giving up of the Ghost*,⁸ His being laid in the Sepulchre, the *Entombment*; His Rising from the Dead, the *Resurrection*; His departure into Heaven, the *Ascension*, His Glory at the Right Hand of GOD, the *Session*; His Second

¹ Hebrews iv. 15. ³ Romans xv. 3. ⁵ S. Mark x. 45.

² Acts x. 38. ⁴ S. John iv. 34. ⁶ Isaiah liii. 3.

⁷ Strictly speaking the Passion began at the Institution of the Eucharist and ended on the Cross.

⁸ CHRIST'S Body rested in the Tomb, His Spirit went to the Place of Departed Spirits (the Hades or Hell of the Creed, not Gehenna, the abode of the lost) but Body and Soul were both joined to His Divinity. During this time He offered Salvation to those who had gone before. (Epistle S. Peter.)

Coming in the Clouds of Heaven to judge both the quick and the dead, the *Last Judgment*. The Resurrection of our LORD is the great truth and hope of our Religion, for as S. Paul said, "*. . . if CHRIST be not Risen then is our preaching vain and your faith is vain.*"¹ The Resurrection is the triumph of the Cross, a fact shadowed forth by Types in the Old Testament and supported by absolute proof to a reasonable mind. The conviction of the Apostles, who had sunk into utter despair and lack of faith, and the power of the Resurrection in the history of the Catholic Church and the lives of those who believe are the best witnesses of this great doctrine of the Faith. Our LORD Rose from the dead by His Own inherent power as GOD, passing through the sealed rock, in Real but Glorified Body, as revealed at the Transfiguration. After His Resurrection, during His sojourn on earth for forty days until the Ascension, He was seen only as He willed to be seen, proving the Reality of His Glorified Body by sight,² by touch,³ and by taking food.⁴ Before the Crucifixion He may be said to have been Visible with the power of making Himself Unseen.⁵ After the Resurrection He is Invisible with the power of making Himself Seen. All worship of the Church centres in the Risen Glorified LORD.

III. The Person and Work of the Holy Ghost. The HOLY GHOST, the Third Person of the Blessed Trinity, proceeds from the FATHER and the SON, and as the LORD and Giver of life is with the FATHER and the SON to be wor-

¹ 1 Cor. xv. 14.

² S. Luke xxiv. 31.

³ S. John xx. 27; S. Luke xxiv. 39.

⁴ S. Luke xxiv. 43. ⁵ S. John viii. 59; S. Luke iv. 30.

shipped and glorified. He is the Comforter of the Church and the Witness of the Truth, convincing of sin, of righteousness and of judgment.¹ He spoke in and by the Prophets and inspired the Sacred Scriptures. He is the Spirit of Life ever abiding in the Church, teaching of GOD, speaking through Conscience, striving with sinners, working in the Sacraments, perfecting the saints, directing and counselling the servants of GOD. The Bible tells us that Blasphemy against the HOLY GHOST is never forgiven.² This is probably no one act of wrong-doing but rather the refusal to believe in the HOLY GHOST, and the constant disregard of His warnings, leading to persistence in sin, darkness of the Conscience and final impenitence. Prayer to and invocation of the HOLY GHOST is a duty and privilege enjoined by Scripture but too often forgotten or neglected. The spiritual life will be greatly helped and strengthened if this holy practice is more generally followed. We all need to say "Come HOLY GHOST, our souls inspire."

IV. The Holy Catholic and Apostolic Church. The Church, the Body of CHRIST, on its invisible side is the Mystical Union of believers with the Head, CHRIST our LORD, and on its visible side is the union of believers having the marks of a visible organization in the Ministry, the Word and the Sacraments. The Church is therefore not an earthly organization but a Divine Institution, founded and commissioned by our LORD, the Rock and Corner Stone on Whom it is built and the Head from Whom its members derive their life, and through Whom they are members one of another. This

¹ S. John xvi. 8.

² S. Mark iii. 29.

Fellowship is known as the *Communion of Saints* and embraces both the living and the dead. The Church is *One* because CHRIST instituted one Body, with one Faith, one LORD, one Baptism. All baptized persons are members of the Church Catholic, but only those enjoy its full privileges and life who are found in those parts of the Church which possess the necessary notes of Apostolic Order and Ministration, as the Anglican, Eastern and Roman Communions. The Church is *Holy* because she is the Temple of the HOLY GHOST, because her Doctrine, Discipline, Sacraments and Worship are holy, and because her members are pledged to try to live a holy life patterned after CHRIST, each sin of the individual being a sin against the whole body of the Church. The Church is *Catholic* because for all peoples, all times, all places, and because she alone ministers to all the needs of man's nature. The Church is *Apostolic* because she holds the "Faith once delivered to the Saints."¹ The Church is directed by the HOLY GHOST and is the Preserver of Truth, the Dispenser of Grace, the Guide in Morals. Her members are bound to believe all that she teaches explicitly or implicitly, which has been tested by the Rule of S. Vincent, that is: has been believed "everywheres, always and by all men." The Apostolic *Ministry* consists of the Three Orders, of Bishops, Priests and Deacons, who are ordained by the laying on of hands of the Bishops, thus perpetuating the Apostolic Succession and conferring the character of their office. Episcopal Ordination is absolutely necessary to a valid Ministry, it being well said in Ancient times, that "Where

¹ S. Jude.

is the Bishop, there is the Church." The Priests stand as the Ambassadors of CHRIST,¹ sent by our LORD as the Father sent Him.² Their special work is to pray in CHRIST'S Stead,¹ to celebrate the Holy Communion,³ and by the Power committed⁴ unto them to absolve from sin,⁴ in the Ministry of Reconciliation.⁵ The Bishops are chosen Priests consecrated to be the governing body of the Church, their special prerogatives being to Ordain, Confirm and Consecrate. The Deacons assist in the Cure of Souls, but cannot Absolve, Bless, or Offer the Holy Eucharist.

V. The Forgiveness of Sins. Our LORD taught that "*the Son of MAN hath power on earth to forgive sins.*"⁶ This power He gave to His Apostles,⁴ and their Successors, who at His command, by virtue of their Office as Priests and Representatives of CHRIST,⁴ declare GOD'S Forgiveness of sins. This remission of sins is given: (1) in *Holy Baptism*, which cleanses from both original and ante-baptismal sin, (2) in *Absolution* when GOD through the Priesthood assures the penitent of forgiveness, (3) in *Holy Communion*, which remits sins to those who rightly receive.

VI. The Resurrection of the Body. At death the soul is severed from the body, the body being committed to the grave, while the soul goes to the Place of Departed Spirits, where after judgment,⁷ the souls of the saved are purified and prepared for Heaven. At the Last

¹ 2 Cor. v. 20. ² S. John xx. 21. ³ S. Luke xxii. 19.

⁴ S. John xx. 22, 23; and Ordination Office.

⁵ 2 Cor. v. 19.

⁶ S. Mark ii. 10.

⁷ Sometimes called the Particular Judgment.

Day, when the dead shall rise, the body and soul are reunited, the body being *essentially* the same as it was before death, but then glorified and transfigured after the manner of our LORD'S Risen Body, and no longer subject to the limitation of its former condition. Our bodies will awake, as the Psalmist beautifully says "*After His Likeness, Satisfied.*"¹

VII. The Life Everlasting. At the Resurrection all, good or evil, will appear before the Judgment Throne of CHRIST, rising in the air² to meet Him as He descends, surrounded by the Angels and the clouds of glory. Then will be pronounced the Last Judgment. The wicked will go into everlasting torment, shut out from the sight of GOD, where there will be the fire unquenchable, the darkness of despair, the wailing and gnashing of teeth in anguish, the worm of unavailing remorse, the endless companionship of lost souls, and the knowledge that heaven was lost through their own fault, GOD having done everything but force their will. Those who have faithfully striven to serve GOD, who died repentant in the communion of the Catholic Church, will enter into everlasting joy, where there is laid up for those who love GOD such good things as passeth man's understanding. In Heaven childhood and age with their limitations, and also all marks of disease and disfigurement will be no more, for the redeemed will rise in all the perfection of "*the measure of the stature of the fullness of CHRIST.*"³ There no worldly distinction of birth and position, riches and talent will obtain, for though there

¹ Psalm xvii. 15.

² 1 Thess. iv. 16, 17.

³ Ephesians iv. 13.

are many mansions in those Heavenly places, the differences and degrees are those in power to love and appreciate GOD and His Glory, which power comes from cultivating the spiritual life on earth which is the place of preparation for the life above. Yet there will be a common joy in the knowledge and love of GOD, in the possession of rest and peace, in the offering of praise and worship. There GOD will wipe away all tears from the eye. No more will there be the night of trial or temptation, doubt or sorrow; no longer will there be the sea of separation and loneliness. There will be the Beatific Vision of GOD in His Glory, the FATHER Who made us, the SON Who Redeemed us, the HOLY GHOST Who Sanctifieth us. There those who have turned many to righteousness¹ shall shine "*as the stars forever and ever*"¹ differing in glory, as one star from another,² but all filled with the unutterable joy of knowing and sharing in the Infinite Love of GOD.

III

THE TEN COMMANDMENTS

Having found what we must believe as set forth in the Creed, we now come to see what we must do and not do to be pleasing to GOD. These Commandments or Laws of Holy Living were first spoken³ by GOD from Mount Sinai amid thunders and lightnings and the blare of trumpets. Afterwards they were written⁴ on two tables of stone and given by GOD to Moses, when for forty days and forty nights Moses

¹ Daniel xii. 3.

² 1 Cor. xv. 41.

³ Exodus xx. 1-17.

⁴ Exodus xxxi. 18.

communed with GOD, veiled in the clouds. On the breaking of these tables, Moses, during his second sojourn on the mountain, cut two others and wrote these Laws again at GOD's dictation.¹ According to tradition these tables contained respectively four and six Commandments, the first four laws embodying our Duty towards GOD, the other six our Duty towards our Neighbour. They are simplified in the Short Summary of the Law spoken by our LORD, wherein we are told that we must love GOD with all our heart and with all our soul and with all our mind and our neighbours as ourselves. The Ten Commandments may further be explained as teaching respectively :

I. OUR DUTY TOWARDS GOD :

- | | |
|---|-------------------|
| { | I. RELIGION. |
| | II. WORSHIP. |
| | III. REVERENCE. |
| | IV. CONSECRATION. |

II. OUR DUTY TOWARDS OUR NEIGHBOUR :

- | | |
|---|-----------------|
| { | V. LOVE. |
| | VI. DISCIPLINE. |
| | VII. PURITY. |
| | VIII. HONESTY. |
| | IX. TRUTH. |
| | X. CONTENTMENT. |

To keep these laws is to love GOD, for our LORD has told us, "*If ye love Me, keep My Commandments.*"²

IV

THE LORD'S PRAYER

Very properly the LORD's Prayer follows the Commandments, as it is by prayer that we are

¹ Exodus, xxxiv. 28.

² S. John xiv. 15.



“WATCH AND PRAY THAT YE ENTER NOT
INTO TEMPTATION.”

enabled to keep GOD'S Laws. This Divine Pattern of Prayer was probably twice given by our Blessed LORD, once in the Sermon of the Mount, as recorded by S. Matthew,¹ again about two years later as related by S. Luke.² Short as it is, it gives the germ of all proper prayer and shows the spirit in which all petition must be made. The LORD'S Prayer is also a Creed in miniature, its clauses, especially the first and last, being a confession of faith. It is likewise a Summary of the Commandments, its first three clauses setting forth our Duty towards GOD, ONE in Three, the last four clauses our Duty towards Man, dwelling in the four corners of the world. Given by our LORD, it reveals the Mind of GOD, and teaches : (1) that liturgical prayer is pleasing unto Him ; (2) that prayer should begin with adoration of GOD, since the essence of prayer is worship ; (3) that prayer must ask for spiritual before earthly blessings ; (4) that prayer must include Confession of Sin. The LORD'S Prayer may be explained as follows :

Our FATHER. The Prayer begins by declaring the Fatherhood of GOD and the Brotherhood of Man. In this bond of Christian Charity we intercede for one another to our ONE FATHER, Who loves us all, rich or poor, high or low. As GOD, the Perfect FATHER, He, of His Love and Mercy hears us and grants our prayers for JESUS CHRIST, His Sake.—*Who Art in Heaven.* GOD is immanent everywhere, but especially is revealed in His Glory in Heaven, where Angels adoring veil their faces. So we in spirit now contemplate GOD in Heaven which we regard as our home since GOD is our

¹ S. Matthew vi. 9-13.

² S. Luke xi. 2-4.

FATHER. The purer our hearts, the clearer will be the vision, for "*blessed are the pure in heart for they shall see GOD.*"¹—*Hallowed be Thy Name.* In lowly adoration we venerate GOD and acknowledge the Holiness of His Name. Like the shining of the sun in his splendour comes the vision of Heaven, the vision of Angelic Worship, Angelic Service, Angelic Obedience. We seem to hear the alleluias of the Celestial Choirs, "*Holy, Holy, Holy, LORD GOD of Hosts. Heaven and earth are full of Thy Glory.*"² We worship and adore, sanctifying ourselves that we may better glorify GOD's Name.—*Thy Kingdom Come.* The vision fades. The world with its need rises in its place, as we pray the great missionary petition of prayer and prophecy. We pray: (1) for the spread of CHRIST's Kingdom, the Church, to all the ends of the world, (2) for the Coming of His Kingdom in grace to our souls, in power to our lives, in salvation to all. We also prophesy, for we look forward to the final triumph of the Cross, in the Universal and Everlasting Sovereignty of CHRIST and the Church.—*Thy Will be done on earth as it is in heaven.* In humility we now admit the wisdom of GOD's Will, so perfectly performed above, so poorly followed below. We bow before GOD and we pray for the perfect acceptance of His Will, that like the Blessed Virgin we may say "*Be it unto me according to Thy Word,*"³ and like the Angels may obey Him Who must reign supreme.—*Give us this day our daily bread.* This is the great Eucharistic prayer, for first we ask for that supernatural Bread, the Holy Communion, the Bread

¹ S. Matthew v. 8. ² Isaiah vi. 1-3. ³ S. Luke i. 38.

of Life, which we pray to be given to us day by day, for this day, for the coming day, for the Last Day, that it may raise us, as Christ hath promised, unto Everlasting Life.¹ Then as we acknowledge GOD as the Giver of all good things, we ask Him in this petition to grant us such temporal blessings as may be good for us, and suit our several stations, capacities and characters. We pray for *sufficient* for our needs, as He knows best, not for such things as may minister to worldliness and draw us away from GOD. And with the prayer is implied the petition that we may be content in that state of life unto which it hath pleased GOD to call us. —*And forgive us our trespasses as we forgive those who trespass against us.* These trespasses are both the Sins of Commission and the Sins of Omission. By the recital of this petition, we confess our sins, adding as a condition to GOD's forgiveness of us, our pardon of others. Only in such a spirit, can we presume to ask GOD to remit our sins. This petition obligates us to be in love and charity with all men, "*for if ye forgive not men their trespasses, neither will your FATHER forgive your trespasses.*"²—*And lead us not into temptation.* GOD does not tempt man,³ He simply permits us to be tempted by the Devil and our own lusts in order to try and test us, and make us strong. We are free agents but GOD gives us His Grace that we may choose aright. We pray therefore, not that we may escape temptation but rather that we may be able to withstand it. Nor should we forget that GOD is with us. He leads us, in the Person of JESUS CHRIST, Who though Tempted like as

¹ S. John vi. 54. ² S. Matthew vi. 15. ³ S. James i. 13.

we are, was yet without sin.—*But deliver us from evil.* We pray for deliverance not only from the evil within us, in our lusts and passions, and from the evil without us, in the allurements of the world, but also from the Evil One, from Satan who seeks our souls. The Devil cannot make us sin. He can only tempt. All therefore should remember the Presence, Power and Promise of GOD, for, “*GOD is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it.*”¹—*For Thine is the Kingdom and the Power and the Glory, forever and ever. Amen.* Fitly in S. Matthew’s Gospel the LORD’S Prayer ends as it began with a confession of faith and an act of adoration. Again we soar in spirit far up to the Highest Heavens, to the Everlasting Kingdom of the FATHER, where He reigns with the SON and the HOLY GHOST in all His Power and Glory. Let all cherish the hope that by holy living they may on the Judgment Day win our LORD’S Benediction: “*Come ye Blessed of My Father, inherit the Kingdom prepared for you.*”

V

THE SACRAMENTS

The Sacramental System is by Divine Appointment and is GOD’S Means of conveying Grace. As defined in the Catechism, a Sacrament is “an outward and visible sign of an inward and spiritual grace.” A better name than Sacrament, however, is that of Holy Mystery, a title used in the Eastern Church and occurring in our

¹ 1 Cor. x. 13.

Communion Office. This indicates that these sacred ordinances are above our power to comprehend. The number of the Sacraments is generally accounted to be Seven. Two of these, Holy Baptism and Holy Communion, are called the Sacraments of the Gospel or the Greater Sacraments, for when possible to be had, they apply to all people, being generally or universally necessary to salvation.¹ The other five, those of Holy Order, Confirmation, Holy Matrimony, Penance and Unction of the Sick, are known as Lesser Sacraments, because they generally apply to a less number of people. All seven are found in Holy Scripture and fulfil the requirements of a Sacrament or Holy Mystery. Only those of Baptism, Confirmation and Holy Communion need be treated of here.

Holy Baptism

This Sacred Rite has already been touched upon in the section entitled "The Christian Covenant." As there explained, Baptism grants the recipient Remission of Sins, Regeneration and Grace. The Church in accordance with our LORD'S words teaches that Baptism is generally necessary to Salvation.² In pursuance of primitive practice the Church urges Infant Baptism.

¹ S. John iii. 5. vi. 53.

² It is sometimes asked if young children and others who die unbaptized are lost. While it is never safe to speculate on what has not been revealed, it may be said that several opinions have been reverently advanced, one theory being that young children who die unbaptized through no fault of their own, are Christened by their guardian Angels, of whose ministrations Scripture says so much, and that adults truly repentant, while not seeing GOD, are in a place of rest and happiness. This is only conjecture. There is no opinion *de fide*.

A Priest should administer the Rite, but in case of grave emergency, a layman or even a woman may baptize, and the regular service be dispensed with, it being sufficient to valid Baptism if water is poured on with devout intention at the recital of the necessary words “*N. I baptize thee in the Name of the FATHER and of the SON and of the HOLY GHOST. Amen.*” In adults, a preparation of prayer and fasting¹ is required, for receiving the Rite. Care should also be taken that the Sponsors be proper persons to stand, and that they are made to realize their responsibility and fulfil their promise of bringing the Baptized to the Bishop when of sufficient age for Confirmation. Baptism was formerly administered with great pomp and ceremony. The candidates came dressed in white, and many curious customs were followed. It should be the aim of the Clergy to do all in their power to exalt and honour this great Sacrament and impress its solemnity upon the people. The Priest generally uses a purple stole, signifying Penitence, changing it for the white stole after the Creed, this symbolizing the joy that should be felt at the solemn act of Baptism which immediately follows, which engrafts the recipient into the body of the Christian Church, cleanses from original and ante-Baptismal sin and grants Regeneration and Grace.

Confirmation

The Sacrament of the “Laying-on of Hands” is that Holy Ordinance, instituted by the Apostles, under the direction of our LORD, which confers upon the baptized the special gift of the

¹ See Rubric in Baptismal Office for Adults.

HOLY GHOST. It has also been called "the Seal," or "the Anointing" from the custom of the Early Christians, still continued in some parts of the Church, and much to be desired in our Communion, of anointing the Candidate with holy Oil. Confirmation conveys the character of a Soldier of Christ and gives the sevenfold gift of the HOLY GHOST, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness and the spirit of holy fear. Confirmation thus arouses a love of GOD, a hatred of sin and a desire for holiness, and by affording the privilege of receiving the Holy Communion strengthens the recipient for his battle with the trials and troubles of life. Confirmation does not make the recipient a member of Church. Baptism does that. Nor does Confirmation add to personal responsibility, because one who has been baptized, is bound to do his utmost to keep GOD's Commandments and to walk in His Ways. On the receiver's part Confirmation but ratifies and confirms the promises made in Baptism. Though in Ancient times administered with Baptism, in the Anglican Church, Confirmation is conferred, in the case of a child on reaching twelve years of age, (though some early canons place the age at seven) and in the case of an adult, as soon as possible after Baptism.

The Holy Communion

A Sacrament. The Holy Communion is the greatest act of Christian Worship and the most precious privilege of the Christian Soul. It is the Solemn Oblation and Memorial of the Church, the pleading of our LORD'S Passion and

Death, and the partaking of His Blessed BODY and BLOOD. The Anglican Communion, in common with all branches of the Catholic Church in present or primitive times, holds the Scriptural doctrine of the Real Presence of CHRIST in the Sacrament, but does not define the mode of the Presence, further than to believe that our LORD is there after a Spiritual, Sacramental manner. This is in accord with our LORD's teaching concerning this Mystery. For in setting forth this doctrine to His Disciples and the Jews,¹ when met by objections, He re-asserted His teaching in still stronger words, but never fully explained it, leaving it a Mystery.² He showed that He was the Reality of which the Manna, the Pass-over and the like were but types and shadows. He taught that He was the True Bread, the Living Bread, the Bread from Heaven, the Bread which was His FLESH. When His hearers murmured, saying that this was "*an hard saying*" and asking how it could be, He repeated His doctrine, without detracting from it, saying: "*Verily, verily I say unto you, except ye eat the FLESH of the Son of Man and drink His BLOOD, ye have no life in you. Whoso eateth my FLESH and drinketh My BLOOD hath eternal life and I will raise him up at the last day. For My FLESH is meat indeed and My BLOOD is drink indeed. He that eateth My FLESH and drinketh My BLOOD dwelleth in Me and I in him.*"²

Having thus instructed His Disciples on this Mystery, in the fullness of time, in the night in which He was Betrayed, He Instituted the Sacrament of His BODY and BLOOD.³ As our

¹ S. John vi. 35-71.

² S. John vi. 53-56.

³ S. Matthew xxvi. 26-29; S. Mark xiv. 22-25; S. Luke xxii. 19-21; 1 Cor. xi. 23-34.

LORD, then in Visible Presence, taking Bread and Wine, Blessed them and gave them to His Disciples, saying : " This is My BODY," " This is My BLOOD," so through His Sacred Priesthood, He now continues to do, His Words of Institution, which are always repeated, and the Descent of the HOLY GHOST, making the earthly elements of Bread and Wine His Blessed BODY and BLOOD. How this can be we neither can nor dare explain nor should we argue regarding it. CHRIST is from above, we from below. He is Infinite, we but finite. He is GOD and MAN, we but men. That which our LORD left a Mystery we should regard as such, accepting and believing the Words of our Saviour. All that we need know is that after Consecration CHRIST's BODY and BLOOD are there, yet not *carnally, corporally, or locally* Present, after a *natural* manner, but *mystically, spiritually, and sacramentally* Present after a *supernatural* manner. In His mercy He comes to us veiled beneath the forms of Bread and Wine and gives us His Glorified BODY and BLOOD. We receive Him, the Living Bread, the LORD of Glory, and receiving Him, we receive all that He is, GOD and MAN. He dwells in us, and we in Him, CHRIST in us "*the hope of glory.*"¹ He is our LORD and our GOD, our Life and our Light, our Strength and our Joy. He vouchsafes to have union with us and by this union² grants to us a foretaste of heaven and promises to raise us up at the last day. Let us "*be not faithless but believing*"³ so that, when JESUS comes to us in the Holy Communion, we may know Him "*in the Breaking of Bread,*"⁴ and like S.

¹ Colossians i. 27.

² S. John vi. 54.

³ S. John xx. 27.

⁴ S. Luke xxiv. 35.

Thomas welcome Him with loving words "*My LORD and my GOD.*"¹

A Sacrifice. The Holy Communion is not only a Sacrament. It is also a Sacrifice, or Oblation, whose value and efficacy come from the One Absolute Sacrifice of the Cross, on which our LORD Offered Himself and Redeemed the World. The Oblation of the Holy Eucharist shows forth and pleads this Sacrifice of CHRIST on Calvary, "the One Oblation of Himself once offered,"² for as S. Paul says "*as often as ye do eat this Bread and drink this cup, ye do show the LORD'S Death till He come.*"³

In the Celebration of the Holy Communion, there is therefore :

I.—The Solemn Memorial and Re-presentation of our LORD'S Blessed Passion and Precious Death, His Mighty Resurrection and Glorious Ascension ; the Offering or pleading of that one, full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world, made by CHRIST on the Cross ;

II.—The Sacrifice of Praise and Thanksgiving for the innumerable Benefits procured unto us by the same ;

III.—The Sacrifice of Prayer and Intercession for all Estates in the Catholic Church, both the Living and the Dead.

IV.—The Offering and Presentation of ourselves, our souls and bodies to be a reasonable holy and living sacrifice unto GOD ;

¹ S. John xx. 28.

² Communion Office in P. B.

³ 1 Cor. xi. 26.

V.—The Oblations of Bread and Wine.

In Heaven, at the Right Hand of the FATHER, CHRIST ever liveth to make intercession for us,¹ pleading the Sacrifice of the Cross, while on earth, through His Sacred Priesthood, the solemn Oblation or Memorial of this One Sacrifice, is offered at the Altar, where though His earthly representative is the Minister, it is CHRIST Himself Who both Consecrates and Offers, Who is both Priest and Victim.

The Benefits. The prayers of the faithful are offered and accepted because of the Merits and Mediation of CHRIST, and those who receive the Sacrament of His BODY and BLOOD appropriate to themselves the Benefits won by His Death and Passion.

The Benefits are well expressed in the Exhortation, where the Communion is spoken of as “the Most Comfortable Sacrament of the BODY and BLOOD of CHRIST to be by them received in remembrance of His Meritorious Cross and Passion ; whereby alone we obtain remission of our sins and are made partakers of the Kingdom of Heaven,” to which may be added the Words of the Catechism that the Benefits are “the strengthening and refreshing of our Souls by the BODY and BLOOD of CHRIST as are our bodies by the Bread and Wine.” Our LORD is Life and we receive all that pertains to life in CHRIST. There is the forgiveness of sins,² the strengthening of the spirit, the illumination of mind, the enkindlement of devotion, the purification of desire, the increase of love, the replenishing of grace, the promise of everlasting life. There

¹ Hebrews vii. 25.

² Words of Institution.

is also union with our LORD and through Him with GOD the FATHER and GOD the HOLY GHOST—a life “*hid with CHRIST in GOD.*”¹ If we seek our LORD with love, longing and devotion, faith and penitence, each Communion will be as the fire warming and brightening the soul, giving us strength to withstand trial and temptation, to bear sorrow and suffering, to appreciate joy and gladness. By Communion we grow unto “*a perfect man, unto the measure of the stature of the fulness of CHRIST,*”² the Image of GOD in our souls gradually regaining its purity in JESUS, until at the Last Day, “*when CHRIST Who is our Life shall appear, then shall ye also appear with Him in Glory.*”³

It remains but to add a few words as to who should receive the Holy Communion. It is not a privilege only for the few, for those whose lives are exceptionally holy. It is for *all* who *desire* to be better and who *will* to co-operate with GOD's Grace, who come in faith, love, and repentance. “*I, if I be lifted up from the earth will draw all men unto me.*”⁴ Our LORD calls all to come to the Offering up of the Holy Communion, the Memorial of that “*Lifting up upon the Cross.*” He comes to save sinners. He bids all those who “*travail and are heavy laden*”⁵ with their sins to lay them at His Feet. He says, “*though your sins be as scarlet they shall be as white as snow.*”⁶ The Blessed Sacrament is for all who “*truly and earnestly repent,*” who “*are in love and charity with their neighbours, who intend to lead a new life following the Commandments of GOD and walking from henceforth in His Holy*

¹ Colossians iii. 3.

² Ephesians iv. 13.

³ Colossians iii. 4.

⁴ S. John xii. 32.

⁵ S. Matthew xi. 28.

⁶ Isaiah i. 18.



“BEHOLD I STAND AT THE DOOR
AND KNOCK.”

Ways." No one is *worthy*, for all have sin, but one may receive *worthily*, if he sorrows for his sins and wishes to amend. Instead of doing wrong in receiving, the penitent sins by staying away, for it deprives him of the chief means of grace and shows doubts of GOD's Love and Forgiveness. No excuses will avail before GOD, and in His Word we are told of the grievous punishment on those who stayed away when bidden to the Supper of the King. GOD calls all. Let none stay away, but come in faith, love and penitence, longing for the Holy Communion as the greatest spiritual blessing. Let them approach, saying in their hearts, "We do not presume to come to this Thy Table, O Merciful LORD, trusting in our own righteousness but in Thy manifold and great mercies."¹ Then our LORD will say "*go in peace*"² as He gives the Holy Mysteries of His Blessed BODY and BLOOD. "*Whoso eateth My FLESH and drinketh My BLOOD hath Eternal Life and I will raise him up at the last day.*"

¹ Prayer of Humble Access, P. B.

² S. John vi. 54.

PENITENCE

I

SIN

TO make real progress in the spiritual life and to feel sincere sorrow for wrong-doing requires not only the understanding of the nature and consequences of sin but also the knowledge of self and of the successive steps in repentance. The Moral Law of GOD was given to man from the moment of creation, conscience enabling the possessor to distinguish between right and wrong, good and evil. This Moral Law was explicitly set forth in the Ten Commandments, and still more clearly revealed in the Life and Teaching of our LORD. Sin is the transgression of this Law, the direct disobedience of Almighty GOD, the missing the mark of righteousness. When unrepented of, or persisted in, its punishment is the loss of our immortal souls, for "*the wages of sin is death.*"¹ To Sin is due all the evil that is in the world. Sin caused the fall of the Angels, the disobedience of Adam and Eve, and their expulsion from the Garden of Eden. It brought into the world trial and trouble, sorrow and suffering, plague, pestilence and famine, war, pillage and death.

¹ Romans vi. 23.

Above all, it caused the Passion of JESUS CHRIST, and Crucified the LORD of GLORY. The tempter to all sin is the Devil. Consequently the awfulness of sin cannot be exaggerated, and the higher the plane of the spiritual life, the more it will be felt and appreciated. It is, however, most fully realized when contrasted with the Infinite Love of GOD, Who though hating sin does everything to save the sinner, except to force his will, by giving man His Grace and speaking through conscience.

To help us more clearly understand the nature of sin, the Church has distinguished the different kinds and degrees of sin. Pride is the Root of all sin. From it springs all kinds of Vain-Glory, Anger, Covetousness, Envy, Gluttony, Lust and Sloth, which being the fountain heads of all wrong-doing are called *Capital Sins*. They become *Deadly Sins* when the offence is a grave one, results in much injury to oneself or others and is done *willingly, knowingly and deliberately*. They may be *Venial Sins*, however, when not so done, and their nature is not grave. While one who breaks one commandment "*is guilty of all*"¹ in the sense of breaking the Law as a whole, he is not punished for sins he did not commit, or for all sins alike. In Venial Sin, man is still in a state of Grace, but in Deadly Sin he is separated from GOD, and deprived of Grace, when the conscience is deadened, and good works of the past or present are no longer accepted by GOD. As an arm severed from the body dies a physical death, so the soul separated from GOD dies a spiritual death. The union is only restored in penitence.

Sins are also known as *Actual Sins*, when acts

¹ S. James ii. 10.

of sin are committed, and *Habitual Sins*, when these sins become a habit. They are *Material Sins* when ignorantly or unwillingly committed, but *Formal Sins* when deliberately committed, with knowledge of their gravity. Sins are also classed as *Sins of Commission*, when evil is done, and *Sins of Omission* when good is left undone. All sin is against GOD, and may be of *Thought*, *Word* or *Deed*. For clearness, however, sin is sometimes distinguished as (1) *against GOD*, when it is lack of love, faith or repentance, or disregard of the teaching of the Church; (2) *against our Neighbour* when it breaks the Law of Christian Charity; (3) *against Ourselves*, when it imperils our future welfare, or hurts our spiritual life. As all sin may become Deadly Sin when persisted in, the *beginnings* of sin should specially be guarded against, remembering however, that Temptation is not necessarily sin. The successive steps in sin are generally: (1) *Suggestion*, when the sin is presented to the mind; (2) *Pleasure*, when it is entertained with satisfaction; (3) *Consent*, when the will is won; (4) *Act*, when the sin is committed; (5) *Habit*, when it is repeated continually; (6) *Slavery*, when the power to resist is almost gone; (7) *Death*, when the Divine Light of the soul is darkened, conscience no longer acts, the spiritual life is dead, the Image of GOD is almost obliterated, and unrepentant and unforgiven, man goes on in his evil ways until summoned before the Judgment Throne of GOD to receive the just reward of sin. To guard against such a fatal possibility, GOD has provided His means of Grace: the practice of penitence and the reception of the Sacraments, whereby we gain the needed strength for the spiritual life.

II

CONTRITION

S. Chrysostom has said : " Three things are necessary to Penitence : in the heart, Contrition; in the mouth, Confession ; in the life, Amendment." This of necessity implies Self-Examination and Absolution.

Contrition is the Love of GOD and that sorrow which grieves at having sinned against His Love. Contrition wins GOD's Forgiveness, "*for godly sorrow worketh repentance unto salvation.*"¹ Sorrow which comes from the fear of punishment is Attrition and is not in itself godly sorrow. Contrition is aroused by looking at the Cross, which Spectacle of Sorrow and Suffering was ordered in the Providence of GOD, that the Sacred Wounds of JESUS might excite our love and repentance. In the Cross we learn that "*GOD is Love*"² and find the true motive of conversion and penitence. Contrition leads to self-knowledge, making us admit the truth and see our sin, for "*if we say that we have no sin we deceive ourselves and the truth is not in us.*"³ This realization of sin incites us to ascertain more particularly regarding our spiritual life by an examination of conscience.

Self-Examination. GOD has commanded this, for He has said : "*Consider your ways,*"⁴ "*Let a man examine himself*"⁵. This examination and self-accusation shows the sins to be conquered and the virtues to be cultivated, and is a

¹ 2 Cor. vii. 10. ² 1 S. John iv. 16. ³ 1 S. John i. 8.

⁴ Haggai i. 5.

⁵ 1 Cor. xi. 28.

means to salvation, "*for if we would judge ourselves we should not be judged.*"¹ Self-examination should regularly be made: (1) briefly each night; (2) more carefully before each Communion; (3) at greater length before such occasions as Confirmation, First Communion, Marriage, Holy Orders, and the Chief Festivals and Fasts of the Church, such as Christmas, Easter, Whitsunday, Advent and Lent. This examination is called *General* when it briefly covers all of one's life and *Special* when it only extends over the period elapsing since the last examination. Self-examination should be made in the realization of the Presence of GOD, saying "*Thou GOD seest me,*"² remembering the words of Psalm CXXXIX. The special aim should be to see if the sins were done *willingly, knowingly and deliberately, and when, where and how often.* Nor should it be forgotten that this will require mental exertion, for self-examination and prayer, like all things worth doing, involve hard work. The examination should be made humbly, lovingly, penitently and cheerfully, with a full trust in GOD's Mercy and Forgiveness.

III

CONFESSION AND ABSOLUTION

Confession. The desire to confess one's faults is the fruit of GOD'S Grace and the result of the realization of the awfulness of sin. It may safely be assumed that without the wish to accuse oneself there is no real repentance. Ordinarily

¹ 1 Cor. xi. 31.

² Genesis xvi. 13.

it is a condition of GOD's Forgiveness, "*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*"¹ In the Order of Holy Communion, as appointed by the Book of Common Prayer, the Church has set forth three modes of Confession: (a) that of confessing in the words of the General Confession²; (b) that of confessing oneself to Almighty GOD³; (c) that of confessing in the hearing of GOD's Minister.⁴ In thus plainly permitting these ways, and distinctly and advisedly leaving it to the individual to determine which is best for his spiritual good, the Anglican Church at the same time rejects such a parody on penitence as is shown by one going to the Service and receiving the Holy Communion without preparation.⁵

The public or General Confession, by its very terms, assumes previous self-examination and accusation, the method only varying in that those who use secret Confession accuse themselves to GOD in private, instead of to GOD in the presence of a Priest. The General Confession is said with the *intention* of the Church that its general terms cover the sins previously confessed in private or before a Priest; and the Absolution is pronounced with the *intention* of the Church that its declaration of forgiveness applies to each individual soul, who is penitent.⁵

¹ 1 S. John i. 9.

² See the Office.

³ Second Exhortation in Office of Holy Communion.

⁴ Exhortation Communion Office and Visitation of Prisoners, American P. B., and Visitation of Sick, Church of England P. B.

⁵ Otherwise the use of Confession and Absolution in the Office is meaningless. It should be remembered too that the Mode of Confession has varied greatly in the different ages of the Church.

In all cases the Confession is made to GOD, and the Absolution comes from GOD, the Priests being the Ambassadors of CHRIST who, publicly or privately speak for CHRIST¹ in the "Ministry of Reconciliation."¹

Absolution. The Priests thus declare GOD's Forgiveness, by virtue of the power committed unto them at Ordination, through the laying on of hands by the Bishop with the words: "Receive the HOLY GHOST, for the Office and Work of a Priest in the Church of GOD, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven: and whose sins thou dost retain they are retained. And be thou a faithful Dispenser of the Word of GOD and of his Holy Sacraments: In the Name of the FATHER, and of the SON and of the HOLY GHOST. Amen."² Thus the commission given to the Apostles by our LORD,³ through the Apostolic Succession is preserved and given to each of CHRIST's Representatives in the Priesthood. In every case the Forgiveness of Sins is dependent upon the repentance of the sinner, whose Confession must be full, sincere and humble. Absolution spiritually applies to the soul the Precious BLOOD of JESUS CHRIST, and GOD lifts the burden of sin, for "*the BLOOD of JESUS CHRIST His SON cleanseth us from all sin.*"⁴

In conclusion, the position of this branch of the Church on Confession may best be stated in the Exhortation to be found in the First Prayer Book of King Edward VI, "... requiring such as shall be satisfied with a general confession

¹ 2 Cor. v. 18-20.

² The Ordering of Priests.

³ S. John xx. 21-23.

⁴ 1 St. John i. 7.

not to be offended with them that do use to their further satisfying the auricular and secret confession to the Priest ; nor those also which think needful or convenient for the quietness of their own consciences, particularly to open their sins to the Priest: to be offended with them that are satisfied with their humble Confession to GOD, and the general Confession to the Church. But in all things to follow and keep the rule of Charity and every man to be satisfied with his own conscience, not judging other men's minds or consciences ; whereas he hath no warrant of GOD's Word to the same." If this very helpful counsel were more generally kept in mind, GOD's Glory would be advanced, and the law of Love would bear more abundant fruit.

IV

AMENDMENT

Satisfaction or Amendment. This consists of acts of reparation, to show sorrow for sin, to confirm repentance, and to advance GOD's Glory. Our LORD made full Atonement for sin. Penance shows a living faith in that Atonement and is Scriptural, for the Word of GOD tells us to "*bring forth therefore fruits worthy of repentance,*"¹ and assures us that "*with such sacrifices GOD is well pleased.*"² Satisfaction or Penance should be rational and its effect medicinal, helping, purifying and stimulating the spiritual life. It need not be hard, and whether suggested by the Priest or self-imposed should be in proportion to the sin and to one's power to

¹ S. Luke iii. 8.

² Hebrews xiii. 16.

perform. Satisfaction or Penance may be of two kinds: (1) *Works of Devotion*, such as Prayer, Meditation, Religious Reading, and more frequent attendance at Divine Service, and (2) *Works of Mortification*, such as Fasting, Abstinence, giving up innocent enjoyment and doing uncongenial or humiliating things. Restitution must be made when necessary, it being remembered however, that Penance must never be allowed to injure the health or hurt one's influence for good.

Penitential Acts. The following may be helpful as suggestions for advancing the Spiritual life and overcoming besetting sins:

Lack of Faith, such as unbelief, misbelief, and doubt of GOD and His Revelation may be overcome by Prayer or recital of Creed, reading the Scriptures, studying the reasons of belief, and making acts of faith, such as saying, "LORD, I believe, help Thou my unbelief."

Lack of Hope, such as doubt of GOD's Love, Power and Mercy, of one's Salvation, of the preservation of the Church, or of answer to prayer may be conquered by reading GOD's Promises, reflecting on the evidences of His Goodness, of the sinners who became saints, of the dangers through which the Church has come and by never ceasing to struggle against despair and despondency.

Lack of Love, such as dryness in devotion, and careless disregard of the Commandments, or the Golden Rule of Charity may find its remedy in thinking of GOD's Love, of the Death of CHRIST, of the beauty of holiness, of the punishment of sin, and by trying to win souls for GOD.

Pride may be overcome by acts of humility, such as visiting the poor, the sick and the uncongenial, reflecting on one's own shortcomings, cultivating modesty, giving up one's own will, meditating on the equality of all in GOD's Sight, and thinking of the Humility of JESUS, Who "*pleased not Himself*"¹ but "*made Himself of no reputation.*"²

Anger may be conquered by cultivating patience, forbearance and charity, thinking before speaking, patiently hearing reproof, reflecting on the awful results of anger, doing good for evil, praying for one's enemies and meditating on the Silence of JESUS,³ Who when reviled, reviled not again.

Covetousness may be cured by self-sacrifice, self-denial and almsgiving, voluntarily giving up harmless luxuries and comforts, reflecting on the uncertainty of riches and their danger of leading us away from GOD, and meditating on the fall of Judas Iscariot and the Poverty of CHRIST.

Lust may be overcome by fasting, shunning the occasions and the source of sin, cultivating shame, reflecting that Impurity gives one the mark of the beast⁴ and leads to hell,⁵ and by meditating on the Spotless Purity of CHRIST and His Promise, "*Blessed are the pure in heart for they shall see GOD.*"⁶

Sloth may be conquered by useful labour, study and reading, arising early, saying additional devotions and voluntarily incurring fatigue.

¹ Romans xv. 3.

² Philippians ii. 7.

³ S. Matthew xxvi. 63; S. Luke xxiii. 9.

⁴ Rev. xix. 20.

⁵ Rev. xxii.

⁶ S. Matthew v. 8.

Gluttony may be cured by fasting, abstinence and self-denial, eating plain fare, dressing and living simply, and refraining from unnecessary rest, food or pleasure.

Envy may be driven away by love, kindness and generosity, especially to those once envied, by helping others to attain their proper desires, and by cultivating the spirit of contentment.

Love of the World may be overcome by the thought of death and judgment, heaven and hell.

Love of Pleasure may be cured by meditation on personal responsibility in the Sight of GOD and thinking of the sorrow and suffering about us.

Wandering Prayer may be conquered by recollection of GOD'S Presence, repetition of prayers, and signing the Cross.

These suggestions may be extended at length but those made may be sufficient to show the benefit of penitential acts, especially of Prayer, Fasting and Almsgiving, when understandingly, devotionally and reverently performed. And above all, it should be remembered, that looking on the Cross and meditating on the Passion and Death of CHRIST are the greatest incentives to holiness and the best means of overcoming temptation.

Part II
Preparation,
Prayers and Devotions
for
Holy Communion
✠

SUGGESTIONS FOR SELF- EXAMINATION

SINCE people communicate more or less frequently and differ greatly both spiritually and intellectually, several Forms of self-examination are here set forth, to be used as found most helpful. It is well to heed the following suggestions :

- I. Remember the Presence of GOD.
- II. Choose the stillness and privacy of the Church or your room for self-examination.
- III. Avoid all formality or doing things mechanically by making the devotions your own and also by adding original prayers.
- IV. Do not become despondent, depressed, or morbid, but remember that GOD is ever ready to forgive.
- V. Seek out besetting sins and aim specially to conquer *them*.
- VI. Impose penances which are remedial or corrective.
- VII. Be loving, sincere, earnest and humble, and try to see if sins were done willingly, knowingly, and deliberately.
- VIII. See God's Minister, if necessary, for spiritual guidance and help.
- IX. Remember that a few prayers well said are far better than long devotions made mechanically.

PREPARATION FOR HOLY COMMUNION.

THE following Prayers and Devotions in preparation for Holy Communion may be used on the evening before receiving, or in the case of a Sunday Communion may be separated, so that part may be said on Friday, part on Saturday. The devotions may be shortened, if deemed advisable, by following the suggestions placed in brackets, or omitting the prayers that follow them.

BEFORE SELF EXAMINATION

IN the NAME ✠ of the FATHER and of the SON, and of the HOLY GHOST. Amen.

Veni Creator.

Come HOLY GHOST, our souls inspire
And lighten with celestial fire.

Thou the Anointing Spirit art,
Who dost Thy Sevenfold gifts impart.

Thy Blessèd Unction from above
Is comfort, life and fire of love.

Enable with perpetual light,
The dullness of our blinded sight.

Anoint and cheer our soilèd face,
With the abundance of Thy grace.

Keep far our foes, give peace at home,
Where Thou art guide, no ill can come.

Teach us to know the FATHER, SON
And Thee of Both, to be but ONE.

That through the ages all along,
This may be our endless song :

PRAISE TO THY ETERNAL MERIT,
FATHER, SON AND HOLY SPIRIT.

LET the words of my mouth, and the meditation of my heart : be always acceptable in Thy sight, O LORD : my strength and my redeemer.

ALMIGHTY and Everlasting GOD, Who hatest nothing that Thou hast made and dost forgive the sins of all those who are penitent ; Create and make in us new and contrite hearts that we worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the GOD of all mercy, perfect remission and forgiveness through JESUS CHRIST, our LORD, *Amen*.

ALMIGHTY GOD, we beseech Thee, let Thy HOLY SPIRIT be in our minds that we may see our sins, in our hearts that we may hate them, in our mouths that we may confess them. Drive away from us all wicked de-

sires and evil longings and make us pure in thought and word and deed. Receive us, we pray Thee, in mercy and help us to feel true sorrow for our faults. Grant us grace to have a firm trust in Thee and wash us clean in the Precious BLOOD of JESUS. See us not as we are in ourselves but as we appear in Him. Enlighten us with the grace of Thy HOLY SPIRIT, that truly repenting of our sins, earnestly resolved to lead a new life and in love and charity with all men, we may worthily receive the Blessed Sacrament of the BODY and BLOOD of CHRIST, with all the benefits and blessings of the same, all of which we ask through the Merits and Mediation of Thy dear SON, our LORD and Saviour JESUS CHRIST. *Amen.*

(Or this)

O MOST Merciful GOD and Heavenly FATHER, who art ever ready to receive those who turn to Thee, in sorrow and repentance, look with compassion, we beseech Thee, upon us, who come to be cleansed in the Precious BLOOD of JESUS. Lighten our darkness that we may see our sins as clearly as we shall see them when we stand to be judged before the Tribunal at the Last Day. Grant us to know ourselves as Thou dost know us, that we may perceive to the full extent the evil result of our wicked doings and humbly and penitently bewailing them, may obtain Thy pardon and forgiveness through JESUS CHRIST, our LORD. *Amen.*

(Here may be said the following, or else one may pass directly to the examination.)

OUR FATHER, Who art in Heaven, *etc.*

O SAVIOUR of the world, Who by Thy Cross and Precious BLOOD hast redeemed us, save us and help us, we humbly beseech Thee, O LORD. *Amen.*

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

REMEMBER not, O LORD, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins. Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy Most Precious BLOOD and be not angry with us forever.

I WILL wash my hands in innocency, O LORD, and so I will go to Thine Altar.

I SAID, I will confess my sins unto the LORD and so Thou forgavest the wickedness of my sin.

FOR we have an Advocate with the FATHER, JESUS CHRIST, the Righteous, and He is the Propitiation for our sins.

SELF-EXAMINATION.¹

Have I had FAITH, believing firmly in GOD, the Holy, Blessed, and Glorious Trinity ; in the FATHER, Who hath made me and

¹ This form is according to our Duty towards God and our Duty towards our neighbour, and also questions by the Three Theological Virtues and the Seven Deadly Sins. If too long, one's own questions may be used, or the shorter form given later on.

all the world ; in the SON, Who hath redeemed me and all mankind ; in the HOLY GHOST, Who sanctifieth me and all the people of GOD ? Have I believed in the Incarnate Life of JESUS CHRIST ; in the Work of the HOLY GHOST ; in the Church, in the Scriptures, in the Creed as teaching " all things necessary to Salvation " ; in the Sacraments as the chief means of Grace ? Have I given assent to all that the Church teaches ? Have I been careful never to believe, or to follow " false doctrine, heresy, or schism " ? Have I relied on GOD's Grace, trusting in His Power and not in myself ?

Have I had HOPE, putting my whole trust in GOD ; relying on His Promise of salvation ; using His Grace ; not presuming on His Mercy or despairing of His Forgiveness ; being resigned to His Will in all things ?

Have I had CHARITY or Love towards GOD, by having a holy fear of sinning against His Love ; by worshipping Him in spirit and in truth ; by going to Him as the Church directs, in public and private prayer ; by offering praise and thanksgiving ; by attending service and receiving the Holy Communion ; by diligently calling upon Him ; by honouring His Holy Name and Word ; by reverencing His Church, His Ministers and all holy things and places ? Have I loved GOD with all my heart, above all else ; with all my mind by reading and meditating on the Bible

and learning of GOD and His Word ; with all my soul, by cultivating the spiritual life and living close to JESUS ; with all my strength, by serving Him truly all the days of my life, using my talents, opportunities and privileges for His Great Glory and fitting myself for the world to come ?

Have I had CHARITY towards man, by loving my neighbour as myself and doing unto all men as I would that they should do unto me ? Have I loved, honoured, and succoured my father and mother, and tried to do my duty in the family and social relations ? Have I been kind, loving, gentle, forbearing, and forgiving ? Have I honoured and obeyed the civil authority, by keeping the laws of the land ? Have I submitted myself to all my governors (those who direct me), to my teachers (those who instruct me), to my spiritual pastors (those in the Sacred Ministry) and to my masters (those above me socially, intellectually or spiritually) ? Have I ordered myself lowly and reverently to all my betters, remembering that no matter how high our position we all have our betters in some way ? Have I tried to resist all temptation to PRIDE, by being like our LORD, meek, lowly, and humble of heart ? Have I hurt nobody by word or deed, but been true and just in all my dealings ? Have I borne no malice or hatred in my heart, resisting the temptation to ANGER, by being forbearing and forgiving ? Have I kept my hands from

picking and stealing, not desiring other men's goods but refraining from COVETOUSNESS; Have I kept my tongue from evil speaking, lying, and slandering, not giving way to ENVY? Have I kept my body in temperance, soberness, and chastity, not falling into the sins of DRUNKENNESS, GLUTTONY or IMPURITY? Have I learned and laboured truly to get my own living, if necessary, resisting all kind of SLOTH? Have I tried to do my duty in that state of life unto which it hath pleased GOD to call me, being humble in prosperity, resigned in adversity, cultivating the spirit of contentment, doing my very best to live at peace with all men and working for GOD's Glory?

Have I tried to discipline myself, to be careful in my Preparation for and Thanksgiving after Holy Communion, trying to do "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"¹ remembering that GOD has said "Be thou faithful unto death and I will give thee a Crown of Life."²

(Here it is well to ask a few very pertinent questions of one's own, especially regarding besetting sins, seeing if there has been any advance in the spiritual life or discipline of self. Then say most humbly and penitently the following:)

¹ Philippians iv. 8.

² Revelation ii. 10.

CONFESSION OF SIN ¹

O ALMIGHTY and Most Merciful FATHER, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against me. I confess unto Thee that I have sinned exceedingly, by omission and commission, through my fault, my own fault, my own most grievous fault and especially (.....*here name your special sins*). O! My GOD, have mercy upon me a sinner. Cast me not away in Thy displeasure but of Thy loving kindness save me and deliver me. Forgive me, I beseech Thee, all my offences and see me not as I am in myself but as I appear in the LORD JESUS. Absolve me I pray, from these and all other sins which I cannot now remember; confirm and strengthen me in all goodness and grant me Thy Grace and Heavenly Benediction. Make me a contrite heart, O LORD, and let me be well pleasing in Thy Sight. All of which I ask through the Merits and Mediation of Thy Dearly Beloved SON, our Saviour JESUS CHRIST. Amen.

(Or else the following Confession, considerably adapted from the "Imitation of CHRIST.")

A LMIGHTY and Most Merciful FATHER, Who art ever ready to receive those who turn to Thee in penitence, look with compassion upon me, who would humbly and sorrow-

¹ See part on Confession. This form is for those who do not use Confession to a Priest. If that is desired, see Part III.

fully confess my sins unto Thee. I am unworthy to be called Thy Child, for I have sinned repeatedly against Thee, by thought, word and deed, by omission and commission, by my fault, my own fault, my own most grievous fault. I confess unto Thee that I am yet so carnal and worldly ; so full of wrong desires ; so prone to evil passions ; so given to vain fancies ; so much inclined to worldly affairs, so much opposed to spiritual works ; so ready for foolish mirth, so averse to godly sorrow ; so disposed to bodily comfort, so neglectful of self-discipline ; so anxious for abundance, so dissatisfied with little ; so admiring of the great, so cold to the humble ; so thoughtless in speaking, so given to gossip ; so averse to silence, so deaf to the Word of GOD ; so careless in my habits, so neglectful of my duties ; so quick to rest, so slow to labour ; so wandering in prayer, so cold in devotion ; so listless in preparation, so dry in communion ; so quickly distracted, so seldom recollected ; so easily moved to anger, so apt to take offence ; so ready to judge, so slow to forgive ; so harsh in rebuking, so hard in advising ; so glad in prosperity, so weak in adversity ; so full of wrong pride, so lacking in humility ; so inclined to slothful indulgence, so guided by selfishness ; so wanting in kindness towards man, so lacking in love towards Thee. All these and many other sins (*here mention any special fault*) which I remember, as well as those known only to Thee, I sorrowfully bewail and confess. O Most Merciful FATHER grant me, I beseech Thee, that godly sorrow that worketh salvation, so that truly repenting of my sins, earnestly resolved to lead a new life and in love and charity with all men, I may be cleansed from all my offences, may

obtain Thy pardon and forgiveness, and may receive to my comfort and salvation the Blessed Sacrament of the BODY and BLOOD of JESUS CHRIST. All of which I humbly ask through Him, Who with Thee and the HOLY Ghost art One GOD, world without end. Amen.

(Then say one or all of the following.)

SHORT ACTS OF CONTRITION

HAVE mercy upon me, O GOD, after Thy great goodness : according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness and cleanse me from my sin, for I acknowledge my faults and my sin is ever before me.

MY Soul cleaveth to the dust : O quicken Thou me according to Thy Word. I have acknowledged my ways, and Thou heardest me : O teach me Thy Statutes.

I WILL lift up mine eyes unto the hills : from whence cometh my help. My help cometh even from the LORD : Who hath made heaven and earth.

O MY GOD, I believe in Thee, I hope in Thee, I love Thee, and I grieve that I have so often offended Thee by my sins.

(Or this, adapted from S. Augustine.)

FATHER I have sinned against Heaven and before Thee and am no more worthy to be called Thy son. I have ministered to my own desires and lusts, despising Thy Fatherly

Love. I have dug for myself cisterns which hold no water, cisterns of earthly joys and vanities, leaving Thee the Fountain of many waters. I have sought pleasure in creatures which is only to be found in Thee; and now behold all is vanity and vexation of spirit, for Thou hast made me for Thyself, and my heart findeth no true rest apart from Thee. Therefore I return to Thee, O Loving FATHER, Whose Mercy is Infinite, Whose Goodness knoweth no end. Wherefore I cry, FATHER I have sinned against Heaven and before Thee and am no more worthy to be called Thy Son, make me as one of Thine hired servants. O grant that henceforth I may walk in the straight path and narrow way that leadeth to Eternal Life, where with the SON and the HOLY SPIRIT, Thou art unclouded Light and perfect Joy through JESUS CHRIST our LORD. Amen.

(Then say the following.)

ACT OF FAITH

O LORD JESUS, I believe that Thou art the CHRIST, the SON of the Living GOD, the Only Begotten of the FATHER. I believe that Thou art Perfect GOD and Perfect MAN, our great High Priest, Who by Thy Death and Passion didst make a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. O LORD, I believe that Thou art Present in this Blessed Sacrament, so that we may plead this Holy Sacrifice before the FATHER and obtain remission of our sins and all other benefits of Thy Death and Passion. I know that there cannot be a greater joy than to

receive Thee worthily. LORD, I believe, help Thou mine unbelief.

ACT OF LOVE

O MOST Blessed Saviour JESUS CHRIST, Who didst humble Thyself to be born of a Virgin ; Who didst live a life of sorrow and suffering, and didst endure the Agony and Shame of the Passion that Thou mightst offer Thyself upon the Cross for our sins and for our salvation ; O LORD, greater love hath no man than this, that he die for another. Yet Thou dost give Thyself to us in this Holy Sacrament to make us partakers of Thy everlasting life. O LORD, for this and all Thy mercies, I offer unto Thee my heartfelt love and adoration, and beseech Thee that I may so receive these Holy Mysteries that my whole life may be given up to the one purpose of serving Thee. O Saviour of the world, draw us closer unto Thee, that henceforth we may live to Thy Honour and Glory, and may love Thee, adore Thee and worship Thee ever more and more.

ACT OF HUMILITY

O LORD, Who am I that I should dare to draw nigh unto Thee and receive Thee, the KING of KINGS and LORD of LORDS ! I am not worthy to gather up the crumbs under Thy table. Yet Thou, O LORD, camest not to call the righteous but sinners to repentance, and dost bid all approach unto Thee who are weary and heavy-laden with their sins. Therefore, O My Saviour, with the publican I cry, " GOD, be merciful to me a sinner." I am bowed down with

“BEHOLD, AND SEE IF THERE BE ANY
SORROW LIKE UNTO MY
SORROW.”



the burden of wrong-doing. O LORD, I come unto Thee. Do Thou in Thy mercy come unto me that I may find pardon for my sin and rest for my soul.

ACT OF REPARATION

O SAVIOUR of the world, Who didst deign to be led as a sheep to the slaughter and to be nailed to the Cross, for us men and for our salvation ; Who didst pray for Thy murderers, even as now Thou dost intercede for those who deny Thee in their life or crucify Thee in their heart by neglecting these Holy Mysteries or receiving Thee without true faith, love and repentance, I bewail these and all other sins against Thy Divine Majesty, and beseech Thee to have mercy upon us. O grant that we and all others who shall approach Thy Holy Altar may offer ourselves a holy sacrifice unto Thee, and receive to our soul's comfort, and to Thy Honour and Glory, this Blessed Sacrament of Thy BODY and BLOOD.

RESOLUTION OF AMENDMENT

O MY GOD, I desire to amend my life and to live henceforth as is well pleasing unto Thee. Do Thou, in Thy mercy, grant me Thy Grace that I may overcome all temptations and persevering unto the end, may, through Thy Merits and Mediation obtain Everlasting Life.

(Here may be said Psalm lxxxiv., or some of the Penitential Devotions in Part III, or one may turn directly to the Devotions which follow.)

DEVOTIONS
FOR
HOLY COMMUNION

Mainly from Ancient Sources

(To be said the evening before)

Antiphon : O how plenteous is Thy Goodness,
O LORD.

PSALM LXXXIV. *Quam dilecta !*

O HOW amiable are Thy dwellings : Thou
LORD of hosts !

2 My soul hath a desire and longing to enter
into the courts of the LORD : my heart and my
flesh rejoice in the living GOD.

3 Yea, the sparrow hath found her an house,
and the swallow a nest, where she may lay her
young : even Thy altars, O LORD of hosts, my
King and my GOD.

4 Blessed are they that dwell in Thy house ·
they will be always praising Thee.

5 Blessed is the man whose strength is in
Thee : in whose heart are Thy ways.

6 Who going through the vale of misery use

it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the GOD of gods appeareth every one of them in Sion.

8 O LORD GOD of hosts, hear my prayer: hearken, O GOD of Jacob.

9 Behold, O GOD our defender: and look upon the face of Thine Anointed.

10 For one day in Thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my GOD: than to dwell in the tents of ungodliness.

12 For the LORD GOD is a light and defence: the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13 O LORD GOD of hosts: blessed is the man that putteth his trust in Thee.

Glory be to the FATHER, etc.

PSALM LXXXV. *Benedixisti, Domine.*

L ORD, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of Thy people: and covered all their sins.

3 Thou hast taken away all Thy displeasure: and turned Thyself from Thy wrathful indignation.

4 Turn us then, O GOD our Saviour: and let Thine anger cease from us.

5 Wilt Thou be displeased at us for ever: and wilt Thou stretch out Thy wrath from one generation to another?

L. of C.

6 Wilt Thou not turn again and quicken us :
that Thy people may rejoice in Thee ?

7 Show us Thy mercy, O LORD : and grant us
Thy salvation.

8 I will hearken what the LORD GOD will
say concerning me : for He shall speak peace
unto His people, and to His saints, that they
turn not again.

9 For His salvation is nigh them that fear
Him : that glory may dwell in our land.

10 Mercy and truth are met together : right-
eousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and
righteousness hath looked down from heaven.

12 Yea, the LORD shall show loving-kindness :
and our land shall give her increase.

13 Righteousness shall go before Him : and
He shall direct his going in the way.

Glory be to the FATHER, etc.

PSALM LXXXVI. *Inclina, Domine.*

BOW down Thine ear, O LORD, and hear
me : for I am poor, and in misery.

2 Preserve Thou my soul, for I am holy :
my GOD, save Thy servant that putteth his trust
in Thee.

3 Be merciful unto me, O LORD : for I will
call daily upon Thee.

4 Comfort the soul of Thy servant : for unto
Thee, O LORD, do I lift up my soul.

5 For Thou, LORD, art good and gracious : and
of great mercy unto all them that call upon Thee.

6 Give ear, LORD, unto my prayer : and
ponder the voice of my humble desires.

7 In the time of my trouble I will call upon
Thee : for Thou hearest me.

8 Among the gods there is none like unto Thee, O LORD : there is not one that can do as Thou doest.

9 All nations whom Thou hast made shall come and worship Thee, O LORD : and shall glorify Thy Name.

10 For Thou art great, and doest wondrous things : Thou art GOD alone.

11 Teach me Thy way, O LORD, and I will walk in Thy truth : O knit my heart unto Thee, that I may fear Thy Name.

12 I will thank Thee, O LORD my GOD, with all my heart : and will praise Thy Name for evermore.

13 For great is Thy mercy toward me : and Thou hast delivered my soul from the nethermost hell.

14 O GOD, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes.

15 But Thou, O LORD GOD, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn Thee then unto me, and have mercy upon me : give Thy strength unto Thy servant, and help the son of Thine handmaid.

17 Show some token upon me for good ; that they who hate me may see it, and be ashamed : because Thou, LORD, hast holpen me, and comforted me.

Glory be to the FATHER, etc.

(If desired there may be used in place of the above, Psalms li., cxxx., cxliii., or xv., xxii., xxiii., or xxvi., xxvii., xxviii.)

Antiphon : O how plenteous is Thy Good-

ness, O LORD, which Thou hast prepared for those that put their trust in Thee.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
 LORD, have mercy upon us.

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those that trespass against us and lead us not into temptation; but deliver us from evil. *Amen.*

I said, LORD, have mercy upon me, *Heal my soul, for I have sinned against Thee.*

Turn Thee again, O LORD, at the last. *And be gracious unto Thy servants.*

O LORD, let Thy mercy be shewed upon us. *As we do put our trust in Thee.*

Let Thy priests be clothed with righteousness. *And Thy saints sing with joyfulness.*

LORD, cleanse Thou me from my secret faults. *Keep Thy servant also from presumptuous sins.*

O LORD, hear my prayer. *And let my cry come unto Thee.*

The LORD be with you. *And with Thy spirit.*

Let us pray.

MOST gracious GOD, incline Thy merciful ears to our prayers, and enlighten our hearts by the grace of Thy HOLY SPIRIT, that we may worthily approach Thy Holy Mysteries, and love Thee with an everlasting love.

O LORD, we beseech Thee, may the COMFORTER, Who proceedeth from Thee, illuminate our minds, and lead us, as Thy SON hath promised, into all truth.

O LORD, we beseech Thee, may the power of the HOLY SPIRIT be with us, and both mercifully cleanse our hearts and defend us from all adversities.

CLEANSE our consciences, we beseech Thee, O LORD by Thy visitation, that Thy SON, our LORD JESUS CHRIST, when He cometh, may find in us a mansion prepared for Himself ; through JESUS CHRIST our LORD, Who liveth and reigneth with Thee, in the Unity of the same SPIRIT, ever One GOD, world without end. *Amen.*

ALMIGHTY and Everlasting GOD, behold I approach the Sacrament of Thy Only Begotten Son, JESUS CHRIST. As one sick I come to the Physician of life : as unclean to the Fountain of mercy : as blind to the Light of eternal splendour : as needy to the LORD of Heaven and earth : as naked to the King of Glory : a lost sheep to the Good Shepherd : a fallen creature to its Creator : desolate to the kind Comforter : miserable to the Pitier : guilty to the Bestower of pardon : sinful to the Justifier : hardened to the Giver of Grace. I implore therefore the abundance of Thy Infinite Bounty that Thou wouldst vouchsafe to heal my sickness, to wash my foulness, to enlighten my darkness, to enrich my poverty, and to clothe my nakedness ; that I may receive the Bread of Angels, the KING of Kings, the LORD of Lords,

with such reverence and humility, with such love and contrition, with such faith and devotion as is good for the welfare of my soul. Grant me, I pray, not only to receive the Sacrament of the LORD'S BODY and BLOOD, but also the virtue of the Sacrament. O Most Merciful GOD, grant me so to receive the BODY and BLOOD of Thy SON JESUS CHRIST, that I may be incorporated in His Mystical Body and washed from every stain of sin. And O Most Loving FATHER, grant me that Him, Whom I now purpose to receive beneath a veil, I may hereafter behold with unveiled face, even Thy Beloved SON, Who with Thee and the HOLY GHOST liveth and reigneth ever One GOD, for ever and ever. Amen.¹

O TASTE and see how gracious the LORD is.
ALLELUIA ! ALLELUIA ! ALLELUIA !²

I WILL bless the LORD at all times. His
praise shall be ever in my mouth.
ALLELUIA ! ALLELUIA ! ALLELUIA !²

THE LORD will redeem the souls of His ser-
vants and will forsake none of those that
trust in Him.
ALLELUIA ! ALLELUIA ! ALLELUIA !²

GLORY and Honour be to the FATHER and
to the SON and to the HOLY GHOST, for-
ever and ever. *Amen.*²

¹ Adapted from S. Thomas Aquinas.

² From the Mozarabic Liturgy.

I WILL lift up mine eyes unto the hills : from
whence cometh my help.

I WAS glad when they said unto me : we will
go into the house of the LORD.

LIKE as the hart desireth the water brooks :
so longeth my soul after Thee, O GOD.

(One should be recollected and very careful until the morning of Communion, thinking frequently of the Precious Gift to be received, of CHRIST coming to the Soul.)

THE ORDER FOR THE
ADMINISTRATION OF THE
LORD'S SUPPER
OR
HOLY COMMUNION.

(The Use here set forth is that of the American Church. To save space the Rubrics, Exhortations and Sentences are generally omitted, as not being necessary. Since the intention of this Church is that the Service be read audibly "in a tongue understood of the people," all should carefully follow it throughout, making the devotions their own and only adding private prayers at pauses made by the Priest, as during the Offertory, the Communion and at the close of the Office. The Prayers of the Communion Office are leaded to distinguish them from the Private Devotions here included.

It is well to be in Church some little time before the Service begins in order to say carefully one's own prayers and also the following:)

I.

BEFORE THE SERVICE.

IN the Name✠ of the FATHER and of the SON
and of the HOLY GHOST. Amen.

Antiphon. I will go unto the Altar of GOD.

Psalm xliii. Judica me, Deus.

GIVE sentence with me, O GOD, and defend my cause against the ungodly people ; O deliver me from the deceitful and wicked man.

For Thou art the GOD of my strength, why hast Thou put me from Thee ? and why go I so heavily, while the enemy oppresseth me ?

O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling ;

And that I may go unto the Altar of GOD, even unto the GOD of my joy and gladness, and upon the harp will I give thanks unto Thee, O GOD, my GOD.

Why art thou so heavy, O my soul ? and why art thou so disquieted within me ?

O put thy trust in GOD, for I will yet give Him thanks, which is the help of my countenance, and my GOD.

Glory be to the FATHER, etc.

Antiphon. I will go unto the Altar of GOD, even unto the GOD of my joy and gladness.

TAKE away from us all our iniquities, we beseech Thee, O LORD : that with pure hearts we may go unto the Holy of Holies : through JESUS CHRIST our LORD. Amen.¹

MAKE me a clean heart, O LORD, and renew a right spirit within me. O grant me worthily to receive these Holy Mysteries and to love Thee with an everlasting love.

¹ Adapted from Old Sarum Use.

PRAYER OF INTENTION.

O MOST Merciful FATHER, we humbly approach Thine Altar to offer and re-present unto Thee the One, Pure and Holy Sacrifice which our LORD and SAVIOUR JESUS CHRIST made once upon the Cross and now ever pleads for us in Heaven, and which He hath commanded us to show forth here on earth. Grant, we beseech Thee, that this Offering may be acceptable at our hands and may avail for us and for whom it is presented, and see us not as we are in ourselves but as we appear in the LORD JESUS. We present it unto Thee, first for Thine Honour and Glory, as the one acceptable Sacrifice which we can offer unto Thee. We also offer it in thanksgiving for all Thy blessings to us and to all men (*especially . . .*),¹ for the forgiveness of all our sins (*especially . . .*)¹; for the attainment of all virtues (*especially . . .*)¹, for our Church and Parish (*especially . . .*), for the Clergy (*especially . . .*), for those near and dear to us (*especially . . .*) and for all Thy people. We beseech Thee to accept this our Sacrifice of Praise and Thanksgiving, this the Memorial of the Death and Passion of Thy Dear Son, granting us and those for whom we pray these and all other blessings which Thou seest us to need. All of which we ask through the Merits and Mediation of JESUS CHRIST, our LORD and REDEEMER. Amen.

(Here may be added the Veni Creator page 85, or Devotions beginning on page 141 if desired.)

¹ Here name some special need of God's mercy or some special petition.

II.

THE ORDER OF HOLY COMMUNION.

THE LORD'S PRAYER.¹

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

COLLECT FOR PURITY.

ALMIGHTY GOD, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT that we may perfectly love Thee, and worthily magnify Thy holy Name ; through CHRIST our LORD. *Amen.*

THE TEN COMMANDMENTS.

GOD spake these words, and said : I am the LORD thy GOD ; Thou shalt have none other gods but Me.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any

¹ Here said by Priest only, according to the Rubric.

graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth ; thou shalt not bow down to them, nor worship them ; for I the LORD Thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me ; and show mercy unto thousands in them that love Me and keep My commandments.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy GOD in vain ; for the LORD will not hold him guiltless, that taketh His Name in vain.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work ; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the seventh day, and hallowed it.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land which the LORD thy GOD giveth thee.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

(Hear may be said)

NOT my will, but Thine be done, O LORD.

SHORT SUMMARY OF THE LAW.

¶ *Then the Minister may say,*

Hear also what our LORD JESUS CHRIST saith.

THOU shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Here, if the Decalogue hath been omitted, shall be said,*

LORD, have mercy upon us.
 CHRIST, have mercy upon us.
 LORD, have mercy upon us.

¶ *Then the Minister may say,*

Let us pray.

OMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and SAVIOUR, JESUS CHRIST. *Amen.*

COLLECT FOR THE DAY.

THE EPISTLE.

THE HOLY GOSPEL.

(*Before the Gospel say*):

“GLORY be to Thee, O LORD.”

(*After the Gospel say*):

“THANKS be to Thee, O CHRIST.”

THE NICENE CREED.

I BELIEVE in one GOD the FATHER Almighty,
Maker of heaven and earth, And of all
things visible and invisible :

And in one LORD JESUS CHRIST, the only-begotten SON OF GOD; Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of Very GOD; Begotten, not made; Being of one substance with the FATHER; By Whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the HOLY GHOST of the Virgin Mary, And was made Man: And was crucified also for us under Pontius Pilate, He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the FATHER: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the HOLY GHOST, The LORD,

and Giver of Life, Who proceedeth from the FATHER and the SON ; Who with the FATHER and the SON together is worshipped and glorified ; Who spake by the Prophets : And I believe one Catholic and Apostolic Church : I acknowledge one Baptism for the remission of sins : And I look for the Resurrection of the dead : And the Life of the world to come. *Amen.*

OFFERTORY SENTENCES.

PRESENTATION OF ALMS AND OBLATIONS.

(At Presentation of Alms may be said) :

ALL things come of Thee O LORD, and of Thine Own have we given Thee. May we ever use Thy Gifts to Thine Honour and Glory.

(At Presentation of Oblations may be said) :

ACCEPT, O LORD, these Thy Gifts of Bread and Wine, which we now offer unto Thee and grant that through Thy WORD and HOLY SPIRIT they may become the BODY and BLOOD of our SAVIOUR, JESUS CHRIST.

PRAYER FOR THE CHURCH.¹

Let us pray for the whole state of CHRIST'S Church militant.

ALMIGHTY and everliving GOD, who by Thy holy Apostle hast taught us to make

¹ To leave here as is the custom of some, is most unseemly and irreverent. It dishonours CHRIST, disturbs the worshippers and pronounces those who leave unfit to remain with Christian people.

prayers, and supplications, and to give thanks for all men ; We humbly beseech

Thee most mercifully [** to accept our alms and oblations, and*]

to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity,

and concord : And grant that all those who do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love.

We beseech Thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue.

Give grace, O heavenly FATHER, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. And to all Thy People give Thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of Thy goodness, O LORD, to comfort and succour all those who, in

** If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.*

this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. *Amen.*

SHORT EXHORTATION.

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty GOD, devoutly kneeling.

THE GENERAL CONFESSION.

ALmighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent,

And are heartily sorry for these our misdoings ;
 The remembrance of them is grievous unto us ;
 The burden of them is intolerable. Have mercy
 upon us, Have mercy upon us, most merciful
 FATHER ; For Thy SON our LORD JESUS CHRIST's
 sake, Forgive us all that is past ; And grant that
 we may ever hereafter Serve and please Thee
 In newness of life, To the honour and glory of
 Thy Name ; Through JESUS CHRIST our LORD.
 Amen.

THE ABSOLUTION.

ALMIGHTY GOD, our heavenly FATHER,
 Who of His great mercy hath promised
 forgiveness of sins to all those who with hearty
 repentance and true faith turn unto Him ; Have
 mercy upon you ; pardon and deliver you from
 all your sins ; confirm and strengthen you in
 all goodness ; and bring you to everlasting life ;
 through JESUS CHRIST our LORD. *Amen.*

THE COMFORTABLE WORDS.

Hear what comfortable words our SAVIOUR
 CHRIST saith unto all who truly turn to Him.

COME unto Me, all ye that travail and are
 heavy laden, and I will refresh you. *S.*
Matthew xi. 28.

So GOD loved the world, that He gave His only-
 begotten SON, to the end that all that believe in

Him should not perish, but have everlasting life.

S. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners. *I Timothy* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the Righteous; and He is the Propitiation for our sins. *I S. John* ii. 1-2.

THE SURSUM CORDA.

Priest. Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD
GOD.

Answer. It is meet and right so to do.

THE PREFACE.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O LORD, [* Holy FATHER,] Almighty, Everlasting GOD.

** These words
[Holy FATHER]
must be omitted
on Trinity-Sunday.*

(Here follows Special Preface, if any ; see later.)

Therefore with Angels and Archangels, and with all the company of heaven, we laud and

magnify Thy glorious Name ; evermore praising Thee, and saying,

THE SANCTUS.

HOLY, HOLY, HOLY, LORD ¶ *Priest and*
GOD of hosts, Heaven and earth *People.*
are full of Thy Glory ; Glory be to Thee, O LORD
Most High. Amen.

Upon Christmas-day, and seven days after.

BECAUSE Thou didst give JESUS CHRIST,
Thine only SON, to be born as at this time
for us ; Who, by the operation of the HOLY
GHOST, was made very Man, of the substance of
the Virgin Mary, His mother ; and that without
spot of sin, to make us clean from all sin.
Therefore with Angels, *etc.*

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise Thee for
the glorious Resurrection of Thy SON
JESUS CHRIST our LORD ; for He is the very Pas-
chal Lamb, Which was offered for us, and hath
taken away the sin of the world ; Who by His
death hath destroyed death, and by His rising
to life again hath restored to us everlasting life.
Therefore with Angels, *etc.*

Upon Ascension-day, and seven days after.

THROUGH Thy most dearly beloved SON JESUS CHRIST our LORD ; Who, after His most glorious Resurrection, manifestly appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, *etc.*

Upon Whitsunday, and six days after.

THROUGH JESUS CHRIST our LORD ; according to Whose most true promise, the HOLY GHOST came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, *etc.*

Upon the feast of Trinity only, may be said,

WHO art one GOD, one LORD ; not one only Person, but three Persons in one Substance. For that which we believe of the Glory

of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, *etc.*

¶ *Or else this may be said, the words [Holy FATHER] being retained in the introductory Address.*

FOR the precious Death and Merits of Thy SON JESUS CHRIST our LORD, and for the sending to us of the HOLY GHOST, the Comforter ; Who are one with Thee in Thy Eternal GODHEAD. Therefore with Angels, *etc.*

PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, whose property is always to have mercy : Grant us therefore, gracious LORD, so to eat the FLESH of Thy dear SON JESUS CHRIST, and to drink His BLOOD, that our sinful bodies may be made clean by His BODY, and our souls washed through His most precious BLOOD, and that we may evermore dwell in Him, and He in us. *Amen.*

(Here may be said one or all of the following if time permits :)

BLESSED is He that cometh in the Name of the LORD ; Hosanna in the Highest.

LET all mortal flesh keep silence and stand with fear and reverence and drive away all earthly thought, for the KING of Kings and LORD of Lords, CHRIST, our GOD cometh to be given for Food for the Faithful, before Whose Presence all Choirs of Angels, with all the Heavenly Host, veil their faces as they sing their praises to the LORD Most High. ALLELUIA ! ALLELUIA ! ALLELUIA !¹

HAVE mercy upon us, O GOD, according to Thy great goodness, and send down Thy Most HOLY SPIRIT, the LORD and Giver of Life, upon us and upon the Gifts now lying before Thee, that coming upon them with His Holy, Good and Glorious Presence, He may hallow and make this Bread and Wine the Precious BODY and BLOOD of JESUS CHRIST, that they may be to those who receive them, for remission of sins and for the sanctification of souls and bodies unto Everlasting Life. Amen.¹

PRAYER OF CONSECRATION.

ALL glory be to Thee, Almighty GOD, our heavenly FATHER, for that Thou, of Thy tender mercy, didst give Thine only SON JESUS CHRIST to suffer Death upon the Cross for our redemption ; Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient sacrifice, Oblation, and Satisfaction, for

¹ Adapted from the Liturgy of S. James.



“ I DIED ON THE CROSS FOR THEE :
WHAT HAST THOU DONE FOR ME ? ”

the sins of the whole world ; and did institute, and in His Holy Gospel command us to continue, a perpetual memory of that His precious Death and Sacrifice, until his coming again ; For in the night in which He was Betrayed, (a) He took Bread ; and when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat, (c) this is My BODY, which is given for you ; Do this in remembrance of Me. Likewise, after supper, (d) He took the Cup ; and when He had given thanks, He gave it to them, saying, Drink ye all of this ; for (e) this is My BLOOD of the New Testament, which is shed for you, and for many, for the remission of sins ; Do this, as oft as ye shall drink it, in remembrance of Me.

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here he is to lay his hand upon every vessel in which there is any Wine to be Consecrated.*

WHEREFORE, O LORD and heavenly FATHER, according to the institution of Thy dearly beloved SON our SAVIOUR JESUS CHRIST, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy Holy

The Oblation.

Gifts, which we now offer unto Thee, the Memorial Thy SON hath commanded us to make ; having in remembrance His blessed Passion and precious Death, His mighty Resurrection and glorious Ascension ; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

AND we most humbly beseech Thee, O merciful *The Invocation.*
FATHER to hear us ; and, of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy WORD and HOLY SPIRIT, these Thy gifts and creatures of bread and wine ; that we, receiving them according to Thy SON our SAVIOUR JESUS CHRIST's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed BODY and BLOOD.

AND we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching Thee to grant that, by the Merits and Death of Thy SON JESUS CHRIST, and through faith in His BLOOD, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee ; humbly beseeching Thee, that we, and all others who shall be partakers of

this Holy Communion, may worthily receive the most precious BODY and BLOOD of Thy SON JESUS CHRIST, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in us, and we in Him. And although we are unworthy, through our manifold sins to offer unto Thee any sacrifice ; yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD ; by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

(Here may be said the hymn :)

O LAMB of GOD, that takest away the sins of the world : Have mercy upon us :

O LAMB of GOD, that takest away the sins of the world : Have mercy upon us :

O LAMB of GOD, that takest away the sins of the world : Grant us Thy peace.

(This is a fitting time to offer up special prayers and to make acts of adoration to our Blessed LORD Present in the Sacrament.)

Before Communion may be said the following or else some of the devotions beginning on page 141).

MOST Blessed LORD and SAVIOUR JESUS CHRIST, we love Thee, we adore Thee and we worship Thee, Mystically Present, veiled beneath the forms of Bread and Wine.

O LORD, Who givest life to the soul, come to these poor hearts of ours, and fill them with Thine heavenly fire, that we may glow with the warmth of devotion, the ardour of love, the fervour of zeal. Direct and rule us evermore in thought and word and deed, and never suffer us to be separated again from Thee, Who with the FATHER and the HOLY GHOST art to be worshipped and glorified world without end. Amen.

LORD, I am not worthy that Thou shouldst come under my roof, but speak the word only and my soul shall be healed.

O LORD JESUS, I come to Thee, as Thou hast commanded. O fill me with Thy gracious Presence, that I may be cleansed from all my sins and granted the pledge of everlasting life.

O SAVIOUR of the world, Who by Thy Cross and Precious BLOOD hast redeemed us, save us and help us, we humbly beseech Thee, O LORD.

WORDS OF ADMINISTRATION OF THE SACRAMENT OF OUR LORD'S BODY.

THE BODY of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith, with thanksgiving.

(Here may be said on receiving the LORD'S BODY :)

O BREAD of Life that comest down from Heaven and givest life to the world, bless me I beseech Thee, and be to me the way to Eternal Salvation.

(Then may be said :)

WHAT reward shall I give to the LORD for all the benefits that He hath given unto me. I will receive the Cup of Salvation and call upon the Name of the LORD.

WORDS OF ADMINISTRATION OF THE SACRAMENT OF OUR LORD'S BLOOD.

THE BLOOD of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that CHRIST'S BLOOD was shed for thee, and be thankful.

(Here may be said on receiving our LORD'S BLOOD :)

WASH me, my Saviour, in Thy Precious BLOOD and cleanse me from all unrighteousness.

(Then may be said on returning to seat :)

PRAISE the LORD, O my soul and all that is within me praise His Holy Name. Thanks be to GOD for His most wonderful Gift.

(If time permits here may be said some of the Devotions beginning on page 33.)

THE LORD'S PRAYER.

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THANKSGIVING.

ALMIGHTY and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious BODY and BLOOD of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us : and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the Merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ; through JESUS

CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

THE GLORIA IN EXCELSIS.

GLORY be to GOD on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great Glory, O LORD GOD, heavenly King, GOD the FATHER Almighty.

O LORD, the only-begotten SON, JESUS CHRIST; O LORD GOD, LAMB of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. *Amen.*

THE BLESSING.

THE Peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: And the Blessing of

GOD Almighty ✠ the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

III.

THANKSGIVING AFTER COMMUNION.

(If preferred, one may use the Ancient Form on page 135, or if one attends two Celebrations, he may use this after Communicating and the other when present for Worship. It is suggested that one's own original devotions also be invariably used.)

O MOST Blessed LORD and SAVIOUR JESU CHRIST, we love Thee, we adore Thee, we worship Thee and we thank Thee for these the Holy Mysteries of Thy BODY and BLOOD. Grant us grace that we may go forth in Thy strength and live as befitteth those to whom Thou hast deigned to come. Let us ever remember the Sacred Gifts which we have received and in joy or sorrow, adversity or prosperity, let us recollect Thine Abiding Presence. Let us never defile the temple wherein Thou dost abide. Keep us pure in thought and word and deed, and grant us so to follow Thee in this world, that in the world to come we may see Thee Face to Face and dwell with Thee in Thine Heavenly Kingdom unto the ages of ages. *Amen.*

O LORD, Who under a wonderful Sacrament has left us a Memorial of Thy Passion; Grant us, we beseech Thee, so to reverence the Sacred Mysteries of Thy BODY and BLOOD that we may perpetually find in ourselves the fruit of Thy Redemption; Who livest and

reignest with the FATHER and the HOLY GHOST,
One GOD, for ever and ever. Amen.¹

PARDON, O FATHER, the imperfections of
our prayers and praises, our wandering
thoughts and lack of devotion. Look not
upon us, but upon the Face of Thine Anointed
and see us only as we are seen in Him. For His
Sake, accept us, penitents at the Throne of Grace,
and grant that what we have said with our lips,
we may believe in our hearts and practice in
our lives, through JESUS CHRIST, our LORD.
Amen.

IN the Peace of CHRIST let us depart.
IN the Peace of CHRIST let us sing.²

FROM Glory to Glory let us go forth, hymn-
ing in our hearts to Thee, the Saviour of
our souls. Glory be to the FATHER, and
to the SON, and to the HOLY GHOST. We praise
Thee the Saviour of our Souls.²

FROM Strength to Strength advancing, we
who have accomplished the Divine Minis-
tration in Thy Temple, now pray unto
Thee, O GOD. Vouchsafe to us Thy Mercy,
guide our feet aright, root us firmly in Thy love
and at last, count us worthy of Thine Heavenly
Kingdom, through the Merits and Mediation
of Thy SON, to Whom with Thee and the HOLY
GHOST be Glory, Honour and Power unto the
Ages of Ages.²

LET us go forth in peace
IN the Name of the LORD. Amen.²

¹ *Adapted from Old Sarum Rite.*

² *Slightly adapted from the Liturgy of S. James.*

IV.

A SHORT THANKSGIVING

*(To be said on the evening following the morning when
one communicates.)*

IN the Name ✠ of the FATHER and of the
SON and of the HOLY GHOST. Amen.

LET us give thanks unto our LORD GOD and
praise Him for all His mercies.

O MOST Gracious LORD and SAVIOUR JESUS
CHRIST, we give Thee hearty thanks that
Thou hast been pleased to feed us this
day with the Most Comfortable Sacrament of
Thy BODY and BLOOD. We praise Thee and
bless Thee for all Thy Goodness to us and to
all men, and pray Thee that we may have re-
ceived these Holy Mysteries to Thine Honour
and Glory, to our strength and salvation, and
not to our condemnation and punishment. And
we beseech Thee, bless the labours of Thy
faithful people and prosper all that they take
in hand, making us perfect in every good work to
do Thy Will, working in us that which is well
pleasing in Thy Sight. Grant us thankful hearts
for all Thy Blessings and give us grace henceforth
to live a life hid with Thee in GOD, rejoicing
only at that which brings us closer to Thee and
grieving only at that which draws us away
from Thee. Mercifully pardon and forgive
those who have neglected this Holy Sacrament
and spiritually strengthen and refresh those who
were unable to come to Thine Altar. Guard us
in this world from all dangers which may assault
the body or the soul, and through Thy mercy

O LORD, grant us, in the world to come, Life Everlasting. Amen.

O UR FATHER, Who art in Heaven, etc.

L ORD, Thou hast been very gracious to me this day ; I will give Thee thanks with my whole heart.

Psalm ciii. 1-5, 20-22.

P RAISE the LORD, O my soul ; and all that is within me praise His Holy Name.

Praise the LORD, O my soul, and forget not all His benefits :

Who forgiveth all thy sin, and healeth all thine infirmities :

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness :

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

O praise the LORD, ye Angels of His ; ye that excel in strength, ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the LORD, all ye His hosts ; ye servants of His that do His pleasure.

O speak good of the LORD, all ye works of His, in all places of His dominion : praise thou the LORD, O my soul.

Glory be to the FATHER, etc.

Psalm cxiii. 1-7.

P RAISE the LORD, ye servants : O praise the Name of the LORD.

Blessed be the Name of the LORD : from this time forth for evermore.

The LORD's Name is praised : from the rising up of the sun unto the going down of the same.

The LORD is high above all heathen : and His glory above the heavens.

Who is like unto the LORD our GOD, that hath His dwelling so high : and yet humbleth Himself to behold the things that are in heaven and earth !

He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

That He may set him with the princes : even with the princes of His people.

Glory be to the FATHER, etc.

THE LORD bless ✠ us and keep us. The LORD make His Face to shine upon us and be gracious unto us. The LORD lift up the Light of His Countenance upon us, and give us peace both now and evermore. Amen.

THANKSGIVING AFTER HOLY COMMUNION

(Adapted from the Ancient English Use of Old Sarum.)

Antiphon. Let us sing the Song of the Three Children ; which they sang as they blessed the LORD in the furnace of fire.

CANTICLE.

Benedicite, omnia Opera.

O ALL ye works of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the LORD : praise Him, and magnify Him for ever.

O let Israel bless the LORD : praise Him, and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Servants of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Spirits and Souls of the Righteous, bless ye the LORD : praise Him, and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the LORD : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the LORD : praise Him, and magnify Him for ever.

Glory be to the FATHER, etc.

Psalm cl. Laudate Dominum.

O PRAISE GOD in His holiness : praise Him in the firmament of His power.

Praise Him in His noble acts : praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

Let every thing that hath breath praise the LORD.

Glory be to the FATHER, etc.

THE SONG OF SYMEON.

Nunc Dimittis.

L ORD, now lettest Thou Thy servant depart in peace, according to Thy word.

For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people,

To be a light to lighten the Gentiles ; and to be the glory of Thy people Israel.

Glory be to the FATHER, etc.

Antiphon. Let us sing the Song of the Three Children ; which they sang as they blessed the LORD in the furnace of fire.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
 LORD, have mercy upon us.

OUR FATHER, Who art in heaven, Hal-
 lowed be Thy Name. Thy kingdom
 come. Thy will be done on earth, As it
 is in heaven. Give us this day our daily bread.
 And forgive us our trespasses, As we forgive
 those that trespass against us. And lead us not
 into temptation: But deliver us from evil. Amen.

Let us bless GOD, the FATHER, the SON, and the
 HOLY GHOST.

Let us praise and exalt Him above all for ever.
 Blessed art Thou, O LORD in the highest.

And worthy to be praised and glorious for ever.
 The Almighty and Merciful GOD bless and keep
 us. Amen.

Enter not into judgment with Thy servant, O
 LORD.

*For in Thy Sight shall no man living be
 justified.*

Turn us again, O LORD GOD of Hosts.

*Show the light of Thy Countenance and we
 shall be whole.*

O LORD, hear my prayer.

And let my cry come unto Thee.

The LORD be with you :

And with Thy Spirit.

Let us pray.

O GOD, Who for the Three Children didst
 cool the flames of fire, mercifully grant
 that the flame of sin may not consume us
 Thy servants.

Enkindle, O LORD, with the fire of Thy HOLY SPIRIT, our reins and our hearts, that we may serve Thee with chaste bodies and please Thee with pure minds.

Prevent us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help : that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life.

Through JESUS CHRIST our LORD, Who liveth and reigneth with Thee, in the Unity of the same SPIRIT, ever One GOD, world without end. Amen.

(If desired, the Thanksgiving may end here, or else the following may be added.)

Omnipotens, Sempiternus Deus.

ALMIGHTY and Everlasting GOD, Preserver of Souls and Redeemer of the world, most graciously regard me Thy servant prostrate before Thy Majesty ; and this Sacrifice which in honour of Thy Name we have presented before Thee, for the Salvation of the faithful, whether living or departed and also for our sins and offences do Thou most mercifully regard. Take away from me Thy wrath, grant me Thy grace and mercy, open to me the door of Paradise, mightily rescue me from all evils and forgive whatever sin of my own guilt I have committed. And make me so to persevere in Thy Commandments in this world, that I may be made worthy to be united to the flock of the Elect, through Thy Bounty, O, my GOD, Whose Blessed Name and Honour and Kingdom remaineth for ever and ever. Amen.

Omnipotens, Sempiternus Deus.

ALMIGHTY and Everlasting GOD, JESU CHRIST my LORD, be Thou merciful to my sins, through the reception of Thy BODY and BLOOD. For Thou, O LORD, hast said "Whoso eateth My FLESH and drinketh My BLOOD dwelleth in Me and I in Him." Wherefore I humbly beseech Thee, that Thou wouldst create in me a pure heart, and renew a right spirit within me; that Thou wouldst deign to stablish me with Thy Firm Spirit; and so deliver me from the snares of the devil and from all my sins, that I may attain to be a partaker of Thine heavenly joys; Who livest and reignest with the FATHER and the HOLY GHOST, one GOD, for ever and ever. Amen.

WE yield Thee thanks, O LORD, HOLY FATHER, Almighty, Everlasting GOD, Who not for any merit of ours, but of Thy mercy only, hast been pleased to feed us sinners, Thine unworthy servants, with the Precious BODY and BLOOD of Thy SON, our LORD, JESUS CHRIST. And we beseech Thee, that this Holy Communion may not accuse us unto condemnation but may be to us pardon and salvation. Let it be to us an armour of faith and a shield of good resolution. Let it be to us the riddance of all vices, the killing of all evil desires and longings, and the increase of love and patience, of humility and obedience, and of all virtues; a firm defence against all enemies visible and invisible, a constraining power to purity and holiness. Let it make us always cling closely to Thee, the One, True and Only GOD, and end our earthly days in peace. And we pray Thee to

bring us to that Heavenly Banquet, where Thou with Thy SON and the HOLY GHOST art to Thy Saints true light, everlasting joy and perfect happiness. Amen.

MOREOVER we beseech Thee, O LORD, that this Holy Communion may be unto us a guide and provision for our journey unto the haven of everlasting Salvation. May it be to us comfort in sorrow, strength in trial, patience in difficulty, medicine in sickness, delight in prosperity and love in all things. By these most Holy Mysteries, which we have received, grant us right faith, firm hope and perfect charity, purification of desire, gladness of mind, ardent love of Thee and a due remembrance of the Passion of Thy Beloved SON, with grace to keep our lives full of faith and virtue. And in the hour of our departure grant that we may receive this great Mystery with true faith, sure hope and sincere charity unto Everlasting Life. Amen.

ADDITIONAL DEVOTIONS.

(Mainly adaptations of Ancient Liturgies.)

(May be used before Communion.)

O LORD, we Thy servants bow down before Thy Holy Altar, waiting for the rich mercies which are from Thee. Send down upon us richly we beseech Thee, Thy grace and benediction, and sanctify our souls and minds and bodies that we may worthily receive these Holy Mysteries, unto forgiveness of sins and everlasting life. For Thou, O GOD, with Thine Only Begotten SON and Thy Most HOLY SPIRIT art to be worshipped and glorified now and for ever. Amen.¹

O BLESSED Master, LORD and GOD, reject me not utterly, though stained with many sins. Behold, I come to Thy Divine and Heavenly Mysteries, not as being worthy but trusting in Thy great goodness. O GOD, be merciful to me a sinner and though I have sinned against Heaven and before Thee, and am not worthy to raise my eyes to Thy Holy Table, do Thou prepare and cleanse me for this Thy service, through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST art blessed now and unto the ages of ages. Amen.¹

¹ Liturgy of S. James, considerably adapted.

O LORD, as we receive Thy Precious BODY and BLOOD, send forth Thine unseen Hand which is full of blessings and bountifully bless us all. Have mercy upon us and strengthen us by Thy Divine Power. Take away from us the sinful working of all fleshly lusts. Drive from before our eyes the encompassing gloom of sin and unite us with the blessed company of all faithful people, who have been well pleasing unto Thee. For through Thee and with Thee and in Thee, with the FATHER and the HOLY GHOST be all praise, honour, might, majesty, dominion and power, now and for ever, unto the ages of ages. Amen.¹

O LORD, with this Holy Sacrifice we offer up our prayers and supplications unto Thee, asking for ourselves the peace from above, the Love of GOD, the Salvation of our Souls; for others that Thou wouldst be pleased to remember the poor, to help the suffering, to heal the sick, to comfort the broken-hearted, to watch over the traveller, to give peace to the Church, to grant prosperity to the world, bringing all people to love and confess Thee, the One and Only GOD. And especially do we pray for the heavenly and adorable gifts which are from Thee, and for the salvation of Thy priest who stands to offer them by Thy Divine Command. O LORD GOD, grant that our Oblations, hallowed by the HOLY GHOST, may be well pleasing unto Thee, and accept them, we beseech Thee, for the forgiveness of our sins, the salvation of Thy people and the repose of the faithful, that all at the Day of Judgment may find grace and mercy, through JESUS CHRIST our LORD. Amen.²

¹ Liturgy of S. Mark, adapted.

² Adapted from the Liturgy of S. James.

O LORD, Who blessest them that bless Thee, and hallowest them that put their trust in Thee, save Thy people and bless Thine inheritance. Guard, we beseech Thee, Thy Holy Church. Hallow those that love the beauty of Thine House. Forsake not us who put our trust in Thee. Give peace to the world, to the Church, to the Priesthood, to our Rulers, and to all Thy people; for every good gift and every perfect work is from above, coming from Thee, the FATHER of Lights, to Whom we ascribe, with the SON and the HOLY GHOST, all glory, thanksgiving and worship now and ever, unto the ages of ages. Amen.¹

O LORD, grant that this Holy Communion may be to those who shall receive it, for the forgiveness of sins, the sanctification of souls and bodies, and the bringing forth of the fruit of good works, through JESUS CHRIST our LORD, with Whom Thou art worshipped and glorified in the Unity of the HOLY GHOST now and forever. Amen.²

UNTO Thee, O LORD and Lover of Men, we commend our whole life and hope, praying and beseeching Thee to grant that we may partake of Thine heavenly Mysteries with a pure conscience, unto remission of sins and pardon of transgressions, unto communion with Thee and inheritance of the Kingdom of Heaven and not unto judgment or condemnation. Amen.³

¹ Adapted from the Liturgy of S. Chrysostom.

² Adapted from the Liturgy of S. James.

³ Adapted from the Liturgy of S. Chrysostom.

O LORD, we offer unto Thee with this Holy Sacrifice, ourselves and souls and bodies for Thee to accept for the sake of Thy Beloved SON, JESUS CHRIST our LORD. Grant O GOD, that hallowed by our union with Him, and cleansed in His Precious BLOOD, we may be a pure offering in Thy Sight and may evermore give ourselves up in loving service and holy obedience to Thee, Who art to be praised and glorified now and forever. Amen.

COME, O LORD, in mercy to my soul and dwell there forever. Give to me Thyself, without Whom all the world could not satisfy, and with Whom is joy unspeakable. Let me seek Thee with the full strength of my being, with the ardent longing of my soul, and finding Thee, let my life show forth the Glory of Thy Name, in the flowers of good works and the fragrance of holy living. Amen.

BE Thou merciful to me, O GOOD JESUS, and grant unto me, Thy poor suppliant, sometimes at least to feel in Holy Communion the cordial affection of Thy love, that my faith may grow stronger, my hope increase, my love enkindle. . . O Most Holy and Loving LORD, Whom I now desire to receive with devotion, Thou knowest my weakness and how often I am weighed down, tempted, troubled and defiled. To Thee I come for remedy. To Thee I pray for comfort and help. Behold, I stand before Thee, beseeching Thy grace and imploring Thy mercy. O Cheer Thy famishing suppliant, enkindle my coldness with the fire of Thy love, enlighten my blindness with the brightness of Thy Presence, and raise my heart unto Thee. . . .

With the greatest devotion and burning love, with all the affection and fervour of my heart I desire to receive Thee, O LORD. O Deal with me in Thy mercy as Thou hast often dealt wonderfully with Thy saints of old, and prevent Thy servant in the blessing of Thy love, that I may worthily and devoutly approach and receive this Glorious Sacrament.¹ Amen.

O LORD, we would remember in our prayers the Holy Catholic Church, that Thou mayst graciously vouchsafe to increase it in faith, hope and charity. We would remember the sick and suffering, the desolate and sorrowful, the poor and destitute, that Thou mayst heal, comfort and relieve them. We would remember the souls of the faithful departed, that they may rest in peace where their works do follow them. Mercifully perform this, we beseech Thee, O Eternal and Almighty FATHER, to Whom we offer this Holy Sacrifice. Amen.²

MOST Blessed LORD and SAVIOUR JESUS CHRIST the great High Priest, Who for us didst offer Thyself upon the Cross, a pure and spotless Victim, and didst ordain this Holy Mystery and give us Thy FLESH to eat and Thy BLOOD to drink, saying, Do this in remembrance of Me, I pray Thee to wash us from our sins, and teach us by Thy Holy Spirit to receive these Sacred Gifts with such reverence and honour, such devotion and love as is meet and fitting. Make us through Thy Grace, always to believe and think and speak of this great Mystery as shall please Thee and be good for our souls. Let Thy

¹ Freely adapted from Thomas à Kempis.

² Freely adapted from Mozarabic Liturgy.

HOLY SPIRIT enter into our hearts and speak and teach all truth. For these Sacred Mysteries are beyond man's understanding. In Thy Mercy grant us to receive this Holy Eucharist with a clean heart and pure mind. Drive away all vain, evil, impure and unholy thoughts. Defend us with the loving and faithful protection of the blessed angels, and keep us free from the spirit of pride and vanity, envy and blasphemy, doubt and distrust and fill us with boundless love of Thee. Amen.¹

O LORD, by this Most Sacred Mystery of Thy BODY and BLOOD, whereof in Thy Church we are daily permitted to partake and whereby we are washed and sanctified and are made sharers of the Divine Life, Grant us we beseech Thee, Thy manifold gifts of Grace that replenished with them, we may approach Thine Altar with a good conscience and may receive these heavenly sacraments to our health and comfort. For Thou hast said "The Bread which I give is My FLESH for the life of the world. I am the Living Bread, which came down from Heaven. If any man eat of this Bread, he shall live forever." O Bread most sweet, grant us the pleasantness of Thy Love. Heal us of all weakness that we may have joy in naught but Thee. O Bread most fair, that ever refreshest us and never failest, may we feed upon Thee and may our inmost soul be filled with Thine Heavenly peace. May we in our pilgrimage so receive Thee that we may not faint upon our way, but come in safety to the end of our journey. O Holy Bread, O Living Bread, O Adorable Bread, that comest

¹ Freely adapted from Prayers variously ascribed to S. Ambrose and S. Anselm.

down from Heaven, come unto us and cleanse us from all defilement of flesh and spirit. Drive away from us all enemies, and so watch over us, that we may reach Thine Heavenly Kingdom, where no more as now in Mysteries shall we see Thee, but Face to face, Who with the FATHER and the HOLY GHOST art to be worshipped and glorified unto the ages. Amen.¹

(May be said after Communion.)

MAY the performance of our bounden duty be pleasing unto Thee, O GOD, and grant that this Holy Sacrifice which we, though unworthy, have presented before Thy Divine Majesty, may be acceptable unto Thee and obtain mercy for us and for those for whom we pray, by Thy compassion, Who livest and reignest One GOD, world without end. Amen.²

MOST Merciful Saviour, look with compassion, we beseech Thee, upon us who have received the sacred gifts of Thy BODY and BLOOD. Bless the lips which have praised Thee, the heart which has loved Thee, the body which has worshipped Thee, the soul which has adored Thee, that in the world to come, they may be Thine forever. Amen.

GOD, Who art Holy and Wonderful and Mighty, Whose Power and Wisdom have no end, before Whom all things bow, and the heavens and earth declare Thy Glory, grant me to love Thee and to worship Thee forever and ever. Guide me unto the perfect light, that illumined by its radiance all darkness may flee away. Let the holy flame of Thy love so burn

¹ Largely borrowed from Prayers variously ascribed to S. Ambrose and S. Anselm.

² Adapted from Old Sarum Use.

in my heart that it may be made pure and holy, for none but the pure in heart can see and know and receive Thee, the King of Kings, our LORD and GOD. Amen.¹

O CHRIST our GOD, the Mystery of Thy Redemption is accomplished as far as in us lies. We have had in remembrance Thy Death; we have seen Thy Resurrection; we have been granted Thy Divine Life; we have received Thine Heavenly joys; and now we pray Thee that hereafter we may be accounted worthy of Everlasting Life, Through Thy Merits and Mediation. Amen.²

(The Hymns on pages 152-158 will be found helpful as additional acts of devotion.)

ACTS OF ADORATION

(May be said as opportunity offers)

O SAVIOUR of the World, our LORD and Master JESUS CHRIST, Lover of Souls, and King of Glory, we adore Thee Present in the Holy Sacrament. Thou art the Only Begotten of the FATHER, All Holy and All Blessed, Infinite and Eternal, dwelling in all the fulness and splendour of the Light of Heaven, One with GOD the FATHER and GOD the HOLY GHOST, Equal in Might, Majesty, Dominion and Power, Who art to be worshipped, honoured and glorified unto the ages of ages. We adore Thee, GOD of GOD, Light of Light, Very GOD of Very GOD, now veiled in the Holy Sacraments, even as in Thy Divine Compassion Thou didst veil Thy Glory in the Incarnation, to reveal to us the Love of GOD and to redeem mankind from sin.

¹ Adapted from S. Augustine.

² Adapted from Liturgy of S. Basil.

We adore Thee once a Little Child on Thy Manger Throne of Bethlehem, lying upon the straw as an Helpless Babe but soaring on the wings of the wind, as the LORD Almighty. With Mary and Joseph, with Shepherds and Magi and with all the Angels of Heaven we worship Thee, filling all things with Thy Glory. Those Tender Hands and Feet which later were pierced by the cruel nails, those Holy Brows which wore the Crown of thorns, those Sacred Lips which cried "I thirst," were once caressed by the Virgin Mother as adoringly she gazed upon Thee, the Holy Child.

We adore Thee as GOD made Man, in Thy Holy Home at Nazareth, in Thy Life of labour and poverty, and we worship Thee, praying that we may pattern ourselves after Thy Holy Example, following Thee, Who though the carpenter's Son art LORD of Hosts and Maker and Ruler of all things.

We adore Thee, Ministering among men, reviled, rejected, persecuted, mocked, weary, hungry and faint, with no place in which to lay Thy Head, though Heaven and Earth were made by Thee and are full of Thy Glory. We adore Thee in Thy Words and Works, in Thy Miracles and Parables and pray Thee, that as Thou didst cleanse the lepers, so wash us from our sins, as Thou didst heal the sick, so cure us of our spiritual ills, as Thou gavest sight to the blind, so drive away our spiritual darkness, as Thou didst feed the multitudes, so give us the Bread of Life.

We adore Thee, O Man of Sorrows, in Thine Agony in the Garden, remembering Thy Bloody

Sweat, Thy Bitter Passion, and Thy Shameful Humiliation, Thou Who didst patiently bear all these things for us men and for our salvation, Who with a word could have had Legions of Angels at Thy Side. And we beseech Thee that in the thought of what Thou didst bear for us, we also may endure all trials and have the joy of fellowship with Thee.

We adore Thee, JESU, carrying Thy Cross for us, crowned with the crown of thorns, covered with Blood, dust and spittle, and we worship Thee as the Prince of Peace, Who reconciled us to the FATHER by that Tree of Agony, and we pray Thee that we may bravely bear our Cross of self-discipline, self-denial and self-control.

We adore Thee, our Redeemer, Nailed upon the Cross and we reverence that Sacred Spectacle of Shame and Suffering. We pray that Thy Precious BLOOD may fall on us Drop by Drop to cleanse us from all our sin and that henceforth we may show the stigmata of that Cross in a pure and holy life. O Adorable Saviour, let us rest in Thee, as we now adore Thee and worship Thee, the Rock of Ages, "the Rock that is higher than I." Bless us and plead for us in Thine Heavenly Intercession. We adore Thee Stripped, to reprove our love of dress, and beseech Thee to strip us of the robe of pride and to clothe us with humility. We adore Thee, Nailed, to reprove our licence, liberty and lawlessness and beseech Thee to crucify our vile lusts and affections. We adore Thee Crowned with Thorns, to reprove our vain ambitions and pray Thee to drive away from us worldly thoughts and unlawful desires. O help us pattern ourselves after Thee, Who on the Cross didst lay

down Thy Life, Thou Who as GOD hast all Power over Life and Death.

We adore Thee, our Saviour, taken from the Cross. As Thy Sacred Body rested in the Tomb, come into these cold hearts of ours to warm them with an holy fire ; as Thou O Lord didst preach to the souls in Paradise so rule and direct us in all things.

We adore Thee O CHRIST, Risen again from the dead and Ascended into Heaven, and we pray that we may rise from our sins and ascend to lead a better life, ever drawing nearer and closer to Thee, as we worship, praise and magnify Thee, the Great King of Kings, the LORD Most High, now Reigning in Thy Power at the Right Hand of the FATHER, in all the Glory of the Heavenly Places, adored by Angels and Archangels and all the Company of Heaven.

O Saviour of the World, grant that we may no longer requite such Infinite Love by coldness or wrongdoing. Drive away from us, we beseech Thee, all carelessness and indifference, all pride and worldliness, all selfishness and ingratitude, and grant to us such rich measure of Thy Grace that we may wholly give ourselves to Thee, Who wast all nailed to the Cross for us ; that we may burn with the fire of love, the ardour of devotion, the fervour of zeal, ever adoring, worshipping and glorifying Thee, so that in this world we may feel that peace and exaltation that only Thou canst give and in the world to come may see Thee. For Thou hast said "Blessed are the pure, in heart for they shall see GOD." Glory and honour, praise and worship, be to the FATHER and to the SON and to the HOLY GHOST, world without end. Amen.

EUCCHARISTIC HYMNS

(These may profitably be used as acts of Devotion.)

O SAVING Victim, opening wide
The gate of Heaven to man below,
Our foes press on from every side
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend.
Forevermore, Blest One in Three,
O grant us life that shall not end,
In our true native land with Thee.¹

VERY Bread, Good Shepherd, tend us :
JESU, of Thy Love befriend us ;
Thou refresh us, Thou defend us ;
Thine eternal goodness send us,
In the land of life to see.

Thou, Who all things canst and knowest,
Who on earth such Food bestowest,
Grant us with Thy Saints though lowest,
Where the Heavenly Feast Thou showest
Fellow heirs and guests to be.²

¹ S. Thomas Aquinas.

² Ancient Hymn.



“O, COME ALL YE FAITHFUL; O, COME
LET US ADORE HIM.”



PROSTRATE I adore Thee, Deity Unseen
Who Thy Glory hidest 'neath these shadows
mean ;

LORD my faith unfeignèd, evermore increase
Give me hope unfading, love that cannot cease.
Shepherd of the Faithful, JESU, hear my cry,
LORD, increase their faith who on Thy Faith
rely.

'T was the GODHEAD only, on the Cross was
veiled,

Here the Manhood also is from sight concealed.
Both alike believing, Thee One CHRIST, I own
Pleading penitently at Thy mercy's Throne.

Shepherd of the Faithful, JESU hear our cry,
LORD, increase their faith who on Thy Faith
rely.¹

THEE we adore, O hidden Saviour, Thee
Who in Thy Sacrament dost deign to be,
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail.

O blest Memorial of our Dying LORD,
Who Living Bread to men doth here afford !
O may our souls for ever feed on Thee,
And Thou, O CHRIST, for ever Precious be.

Fountain of Goodness, JESU, LORD and GOD,
Cleanse us unclean with Thy Most Cleansing
BLOOD :

Increase our faith and love that we may know
The hope and peace which from Thy Presence
flow.

¹ Adapted from Priests' Book of Private Devotion.

O CHRIST, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled and see Thy Face,
The vision of Thy Glory and Thy Grace.¹

BREAD of Heaven, on Thee we feed
For Thy FLESH is meat indeed :
Ever may our souls be fed
With this true and living Bread :
Day by day with strength supplied
Through the Life of Him, Who Died.

Vine of Heaven, Thy BLOOD supplies
This Blest Cup of Sacrifice ;
LORD, Thy Wounds our healing give
To Thy Cross we look and live :
JESU, may we ever be
Grafted, rooted, built in Thee.²

WE love Thine Altar, LORD
O, what on earth so dear ?
For there in faith adored,
We find Thy Presence near.

LORD JESUS grant us grace
On earth to love Thee more ;
In Heaven, to see Thy Face
And with Thy Saints adore.³

¹ Hymn 312, A and M.

² Hymn 318, A and M.

³ Hymn 242, A and M.

WORD made FLESH, true Bread He maketh
By His Word, His FLESH to be ;
Wine His BLOOD, which whoso taketh
Must from carnal thoughts be free ;
Faith alone, though sight forsaketh,
Shows true hearts the Mystery.

Therefore we before Him bending
This great Sacrament revere ;
Types and shadows have their ending,
For the newer Rite is here ;
Faith our outward sense befriending
Makes our inward vision clear.

Glory, let us give and blessing
To the FATHER and the SON,
Honour, might and praise addressing
While eternal ages run,
Ever too His Love confessing
Who from Both with Both is One.¹

SOUL of JESUS, make me holy,
Make me contrite, meek, and lowly ;
Soul most stainless, Soul Divine,
Cleanse this sordid soul of mine,
Hallow this polluted soul,
Purify it, make it whole,
Soul of JESUS, hallow me,
Miserere Domine.

Save me, BODY of my LORD,
Save a sinner, vile, abhorred,
Sacred BODY, wan and worn,
Bruised and mangled, scourged and torn,

¹ Hymn 309, A and M.

Piercèd Hands and Feet and Side,
Rent, insulted, Crucified,
Save me — to the Cross I flee,
Miserere Domine.

BLOOD of JESUS, stream of life
Sacred stream with blessings rife,
From that Broken BODY shed,
On the Cross, that Altar dread,
Given to be our Drink Divine,
Fill my heart and make it Thine,
BLOOD of CHRIST, my succour be,
Miserere Domine.

Stream of water, stream that poured
From Thy piercèd Side, O LORD,
Wash Thou me without, within,
Cleanse me from the taint of sin,
Till my soul is clean and white,
Bathed and purified and bright,
As a ransomed soul should be,
Miserere Domine.

JESU, by the wondrous power
Of Thine awful Passion hour,
By the unimagined woe,
Mortal man may never know ;
By the curse upon Thee laid,
By the Ransom Thou hast paid,
By Thy Passion, comfort me,
Miserere Domine.

JESU, by Thy bitter Death,
By Thy last expiring Breath,
Give me the Eternal Life
Purchased by that mortal strife.
Thou didst suffer Death that I

Might not die eternally ;
By Thy Dying quicken me,
Miserere Domine.

Miserere ; let me be
Never parted, LORD, from Thee ;
Guard me from my ruthless foe,
Save me from eternal woe ;
In the dreadful Judgment Day
Be Thy Cross my hope and stay ;
When the hour of Death is near
And my spirit faints for fear,
Call me with Thy Voice of Love,
Place me near to Thee above,
With Thine Angel Host to raise
An undying song of praise ;
Miserere Domine.¹

AND now, O FATHER, mindful of the love
That bought us, once for all, on Calvary's
Tree
And having with us Him that pleads above,
We here present, we here spread forth to
Thee,
That only Offering, Perfect in Thine eyes,
The One, True, Pure, Immortal Sacrifice.

Look, FATHER, look on His Anointed Face
And only look on us as found in Him ;
Look not on our misusings of Thy Grace,
Our prayers so languid, and our faith so dim ;
For lo ! Between our sins and their reward,
We set the Passion of Thy SON our LORD.

¹ From the *Church Porch*, England 1855, quoted now
from *Priests' Book of Private Devotions*.

And then for those our dearest and our best
By this Prevailing Presence we appeal ;
O fold them closer to Thy Mercy's Breast ;
O do Thine utmost for their soul's true weal !
From tainting mischief keep them white and
clear,
And crown their gifts with strength to persevere.

And so we come ; O draw us to Thy Feet,
Most Patient Saviour Who canst love us still !
And by this Food, so awful and so sweet
Deliver us from every touch of ill,
In Thine Own service make us glad and free,
And grant us never more to part from Thee.¹

¹ Hymn 228, American Hymnal.

A LONGER FORM OF
SELF EXAMINATION ¹
BY THE
TEN COMMANDMENTS

(These Commandments condemn all sins and commend all virtues; when anything is explicitly ordered or forbidden, the contrary is implicitly condemned or commanded.)

THE FIRST COMMANDMENT

Religion

(This teaches Faith, Hope, and Charity and condemns spiritual and intellectual Pride which is the cause of all unbelief or irreligion.)

I AM the LORD thy GOD: thou shalt have none other gods but Me.

—Have I realized the need and duty of Religion?

—Have I firmly believed in GOD, the Blessed Trinity, Three Persons, FATHER, SON and HOLY GHOST, but One GOD, Maker and Preserver of all things?

¹ This may be used before the great Festivals and Fasts of the Church year and on special occasions.

- Have I remembered that GOD is always Present, and sees my acts, knows my thoughts, hears my words, for which some day I must give account?
- Have I believed all GOD teaches through the Church, the Scriptures and the Creeds, especially the truths of the Incarnation and Redemption, and have I kept from all false doctrine, heresy and schism?
- Have I believed in the Church as GOD's appointed means of grace, to teach His Word, administer the Sacraments and save souls?
- Have I had proper trust in GOD's Love, Mercy, Goodness, Justice, Knowledge, confiding all to Him and accepting His Will as best? Has the thought of GOD's Infinite Holiness and Perfection humbled me and driven away my pride?
- Have I thought of GOD's Love as shown in our Creation, Preservation, and Redemption, and all the blessings of this life?
- Have I set GOD above all else, loving Him with all my mind and soul and heart and strength, as the FATHER Who made me, the SON Who Redeemed me, the HOLY GHOST Who sanctified me?
- Have I had a holy fear of sinning against GOD's Love. Have I lived according to His Will and Commandments?
- Have I sinned by pride, wrong ambition, vainglory, boastfulness, love of praise, inordinate opinion of myself, position, talents or appearance? Have I been self-willed or self-satisfied, trusting too much in human knowledge and

refusing godly counsel? Have I refused assent to GOD's Revelation or failed to obey the Church's Teaching?
 —Have I grown more or less religious as I have grown older?

Act of Amendment

O MY GOD, I believe in Thee, I hope in Thee, I love Thee, and I grieve that I have so often offended Thee by my sins.

THE SECOND COMMANDMENT

Worship

(This teaches right worship of Almighty GOD, according to the teaching and practice of the Church. It forbids giving to idols or creatures the homage due to GOD. It also condemns the sin of spiritual Sloth.)

THOU shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath or in the water under the earth; thou shalt not bow down to them nor worship them; for I the LORD thy GOD am a Jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me; and show mercy unto thousands in them that love Me and keep My Commandments.

—Have I worshipped GOD “in spirit and in truth,” humbly, reverently and adoringly as man to his Maker, as a sinner to the All-Holy?

- Have I faithfully said my own daily devotions, attended Family Prayers if possible, read the Bible, attended service in Church and above all regularly received the Holy Communion?
- Have I carefully prepared for and rightly received the Blessed Sacrament of CHRIST'S BODY and BLOOD? Have I shown due reverence to CHRIST Present in the Sacrament? Have I gratefully made my thanksgiving?
- Have I given way to superstition or believed in chance, magic, or vain observance?
- Have I joined heartily in the services of the Church and listened attentively to sermons, trying to profit by them?
- Have I quoted the Bible in joke; laughed at such quotations; ridiculed religious acts; given up religious practices?
- Have I said my prayers mechanically, or without love, faith, and recollection?
- Have I tried to keep my Baptismal and Confirmation vows? My Marriage or Ordination vows?
- Have I given to idols, images or creatures the worship due to GOD only? Have I attended services where error was taught or practiced, or read blasphemous, heretical or dangerous books?
- Have I loved family, friends, power, success, intellect, riches, self or self-will or any person or any thing more than GOD? Have I cultivated detachment from earthly things?
- Have I "set GOD always before me," realized His Presence, loved to worship Him above all else, thanking Him for all

His Blessings and above all for His Great Glory?

- Have I remembered that worship here fits me for the life in Heaven?
- Have I tempted GOD by persistence in sin?
- Have I complained at GOD's Will or cursed anything He has made?

Act of Amendment

HOLY GOD, HOLY and MIGHTY, HOLY and IMMORTAL, have mercy upon us.¹

THE THIRD COMMANDMENT

Reverence.

(This teaches reverence to GOD and all things holy, and forbids all blasphemy, swearing, cursing, wrong oaths or vows, improper use of Sacred Names, and all acts of irreverence, which come from Pride.)

THOU shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless that taketh His Name in vain.

- Have I worshipped and adored Almighty GOD, the FATHER, SON and HOLY GHOST: reverencing and bowing, as the Scriptures direct, at GOD's Holy Name and the Name of JESUS?
- Have I worshipped GOD with the body as well as with the mind and soul, doing as the Church directs? If not, was it from wrong pride or fear of ridicule?
- Have I honoured and revered the Blessed Virgin, the Apostles, and all Saints and Martyrs?

¹ Trisagion of Eastern Church.

- Have I revered the Church as the Divine Institution and Mystical Body of CHRIST ; the Sacraments as GOD's appointed means of Grace ; the Clergy as Stewards of GOD's Mysteries ; the Bible as GOD's Inspired Word ; and all holy places and holy things as consecrated to GOD's service ?
- Have I cursed, sworn, blasphemed or made vain use of GOD's Name, such as saying " O LORD " " Good LORD," other than in prayer ? Have I made wrong promises, vows or oaths ?
- Have I from ignorance or prejudice objected to Rites and Ceremonies I did not understand, when they glorified GOD and made His worship beautiful ?

Act of Amendment

O MY GOD, I praise Thee, I bless Thee, I worship Thee, I glorify Thee, I give thanks to Thee for Thy Great Glory.
 . . . For Thou only art Holy ; Thou only art the LORD.

THE FOURTH COMMANDMENT

Consecration.

(This teaches consecration of all to GOD, glorifying Him by our service ; bids us give one day in seven to His Special Worship in Church, and work other days if necessary ; it forbids desecration of Sunday by secular amusements or unnecessary labour and condemns the sin of Sloth.)

REMEMBER that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the LORD thy GOD.

In it thou shalt do no manner of work ; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the seventh day, and hallowed it.¹

- Have I kept Sunday as the LORD's Day, going regularly to Church, receiving the Holy Communion or being present at the Holy Eucharist ?
- Have I kept all Holy Days and Saints Days : if possible by going to Church and receiving the Sacrament, if not, by reading the service at home ?
- Have I kept Advent and Lent by additional attendance at Church, special self-denial, and if able by fasting ?
- Have I kept Friday in memory of the Crucifixion of our LORD and abstained from meat and all entertainments ?
- Have I urged those under me and given them time to attend Divine Worship, remembering my responsibility for failure to do so ; have I tried to win others to GOD, chiefly by a good example ?
- Have I on Sundays carefully refrained from travel, places of amusement, races and games and from all but recreation befitting the day ? Have I kept from unnecessary work and avoided making

¹ The observance of Saturday, the 7th day, was transferred to Sunday, the 1st day, in Honour of our LORD's Resurrection. He said that He was " LORD over the Sabbath."

others do such, keeping Sunday as a holy and happy day?

- Have I consecrated myself to GOD; realized my responsibility before Him; followed CHRIST's command of Prayer, Fasting and Almsgiving, and when possible, giving away at least one tenth of what I receive? Have I faithfully worked through the week "in that state of life unto which it has pleased GOD to call me," doing all as in His Sight and to His Glory?
- Have I wasted my time, misused my talents, or spent too much time in sleep, rest or pleasure? Have I devoted some space to GOD's service, such as teaching the ignorant or visiting the sick?
- Have I guarded against *Sloth* by making my mind to learn of GOD, my soul to worship GOD, my body to work for GOD, trying "to serve Him truly all the days of my life."

Act of Amendment.

STIR up, we beseech Thee, O LORD, the wills of Thy faithful people: that they plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded: through JESUS CHRIST, our LORD. Amen.

THE FIFTH COMMANDMENT

Love.

(This teaches the Sanctity of Home, the virtue of Obedience, and our duty in all the social relations.)

HONOUR thy father and thy mother: that thy days may be long in the land which the LORD thy GOD giveth thee.

- Have I honoured and obeyed my father and mother, and tried to make home holy and happy, remembering the Presence of GOD and the Home of JESUS?
- Have I laughed at my parents, failed to love them, neglected them, been ashamed of them, refused their counsel, wasted their money, disgraced them, been cross, unkind or disrespectful to them, or through my fault brought sorrow and suffering upon them?
- Have I been kind, loving, gentle, sympathetic and thoughtful to those about me, especially to the aged?
- Have I tried to do unto others as I would they should do to me; used my influence for good; counselled kindly; rebuked faults lovingly; helped others humbly to resist temptations, remembering that all are souls for whom CHRIST Died?
- Have I honoured and obeyed the civil authority, submitted myself to all governors, teachers, spiritual pastors and masters, and ordered myself lowly and reverently to all my betters?
- Have I tried to incline others to do right?

(Additional questions for a Parent.)

- Have I brought up my children to love and fear GOD, to go to Church, to say their prayers, to learn as far as possible the Christian Faith?
- Have I had my children Baptized, Confirmed when old enough, and taught them properly to prepare for Holy Communion?
- Have I set my children a good example;

gained their love and confidence ; entered into their joys and sorrows ; followed their pleasures and pursuits ; seen that they had proper friends, read proper books and went to proper places ; tried to be kind, gentle, and attentive to them ; and opposed their wishes only for their good ?

- Have I carefully watched over them ; made all necessary sacrifices for their temporal and spiritual welfare and when possible regularly had Family Prayers ?

(Additional questions for Married Persons.)

- Have I fulfilled all the obligations and promises of the Marriage Vows, made at GOD'S Altar, "to have and to hold, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, to honour and to keep, to be true and faithful" till death us do part according to GOD'S Holy ordinance ?

(Additional questions for a Husband.)

- Have I loved, cared for and honoured my wife as the weaker vessel ? Have I kept from being selfish, exacting or neglectful ? Have I helped her ; made her happy ? Have I ever asked her obedience in anything wrong ; have I tried to do my duty : "*Husbands love your wives even as CHRIST also loved the Church and gave Himself for it*" ?¹

(Additional questions for a Wife.)

- Have I kept my vow to serve and obey my husband, remembering that the

¹ Ephesians v. 25.

glory of the woman is her obedience? Have I tried not to be wasteful, extravagant, irritable or unreasonable? Have I tried to please my husband and make the home quiet, peaceful, bright, and happy, doing my duty even as the Bible bids: "*Wives submit yourselves unto your own husband as unto the LORD, for the husband is the head of the wife even as CHRIST is the Head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto CHRIST, so let the wives be to their own husbands in every thing.*"¹

Act of Amendment

O LORD, Mercifully look with favour upon us, we beseech Thee, and fill us with all spiritual grace and benediction, that we may so live in all the relations of this life that in the world to come we may have life everlasting. Amen.

THE SIXTH COMMANDMENT

Self Discipline

(*This teaches self-control and brotherly love, bids us to be forbearing and forgiving and to refrain from Anger in thought or word or deed.*)

THOU shalt do no murder.

- Have I been angry without cause or beyond cause, or given way to rage or evil passion?
- Have I entertained feelings of revenge, mal-

¹ Ephesians v. 22-24.

ice, or hatred ; brooded over slights or injuries ; thought of murder or suicide ; wished to injure any one ; desired evil to come to others ; or rejoiced at their misfortunes ?

- Have I been cross, irritable, quarrelsome, disagreeable, ill-tempered, provoking, or fault-finding ?
- Have I tried to control my temper ; restrained anger by thinking of the Silence of JESUS, Who when reviled reviled not again ?
- Have I prayed for my enemies as CHRIST did on the Cross ; forgiven in my heart all who have offended me, being ready to express it if party owned his sorrow ?
- Have I been harsh or overbearing to any one ; or cruel to persons or animals ?
- Have I taken pleasure in seeing or hearing the faults of others ; have I, if in the wrong, owned my own fault and done what I could to show regret ?
- Have I murdered *souls* by a bad example, putting temptation in their way, speaking lightly of sin ?
- Have I tried to love all persons : seeing their good points : forgiving their faults ?
- Have I cultivated patience and self-control, thinking before speaking ; at times giving up my own wishes ; and following the Rule of Charity ?

Act of Amendment

O LORD, Who hast taught us that all our doings without charity are nothing worth ; send Thy HOLY GHOST and pour into our hearts that most excellent gift of charity,

the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine Only SON JESUS CHRIST'S sake. Amen.

THE SEVENTH COMMANDMENT

Purity.

(This teaches Purity in thought and word and deed and condemns the sin of Lust.)

THOU shalt not commit Adultery.

- Have I remembered that we are the “Temple of the HOLY GHOST,” and that the sin of Impurity is a grave offence against GOD?
- Have I been impure in Act: with others or myself? Have I had impure relations with any one?
- Have I been impure in Word, speaking anything vile, immoral, unchaste or suggestive of evil?
- Have I been impure in Thought,¹ reading immoral books, looking at indecent persons, pictures or things, listening to filthy conversations or jokes?
- Have I inquired into matters of morals out of mere curiosity?
- Have I encouraged impure desires instead of driving such away?
- Have I remembered that GOD requires the same purity in man as in woman?
- Have I been to places or gone with persons that might tempt me to impurity?
- Have I been modest in person and dress,

¹ Impure thoughts if encouraged become sins of act.

never taking liberties, avoiding even
“the appearance of evil.”

- Have I tried at once to drive away evil thoughts, using Prayer, Fasting, even Flight if necessary, remembering that Impurity brings darkness of mind, hardness of heart, injury of health, resists GOD’S Grace and leads to final impenitence and everlasting damnation?
- Have I thought of the Spotless Purity of JESUS to incite me to holiness? Have I tried to follow Him?
- Have I tried to be watchful, prayerful, and disciplined, thinking of JESUS and His Words, “*Blessed are the pure in heart for they shall see God.*”¹

Act of Amendment

ALMIGHTY GOD, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul, through JESUS CHRIST our LORD. Amen.

THE EIGHTH COMMANDMENT

Honesty.

(This teaches Honesty and Contentment and condemns the sin of Envy.)

THOU shalt not steal.

- Have I been true and just and honest in all that I did? Have I used my time and

¹ S. Matthew v. 8.

talents, my privileges and opportunities as in GOD's service and for His Glory? Have I given liberally and by self-sacrifice to the Church and poor; realizing that if I do not do these things when possible, I am stealing from GOD?

—Have I ever robbed, stolen, embezzled, misrepresented; asked too much or paid too little for work or articles; borrowed, knowing I could not repay; failed to return articles loaned; taken advantage of another's ignorance or necessity; or failed to be just and true in all I did?

—Have I committed sacrilege by stealing from a church or irreverently treating holy things?

—Have I gambled, speculated, taken chances; spent too much money on myself or family; failed to provide, if possible, for those who needed it; taken away unjustly any one's good name or character?

—Have I felt my responsibility for the right use of GOD's Blessings; kept my soul as GOD's; thought of the Poverty of JESUS; meditated on the uncertainty of riches and the insufficiency of earthly joys; ministered to my soul spiritual things; and tried to detach myself from earthly desires?

Act of Amendment.

O GOD, Forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy HOLY SPIRIT may in all things direct and rule our hearts, through JESUS CHRIST our LORD. Amen.

THE NINTH COMMANDMENT

Truth.

(This teaches Truthfulness and forbids all kinds of lying and deceit.)

THOU shalt not bear false witness against thy neighbour.

- Have I tried to be in love and charity with all persons ; thought kindly of their doings ; aimed to see their virtues, not their faults ?
- Have I hurt any one by slander or gossip ; believed evil without proof ; revealed confidences ; spoken uncharitably ; started or repeated scandal ; been suspicious without cause ; said things I did not mean ; mentioned things I was not sure about ?
- Have I kept from Envy, remembering that the Early Church called it a Diabolical sin, since it murmurs against GOD ?
- Have I hurt or wounded unnecessarily ; laughed at the poor or ignorant ; spoken against the wealthy or learned ? Have I misrepresented the clergy ?
- Have I condemned error and sin ? Have I kindly entreated the sinner ? Have I always told the truth ; acted the truth ? Have I deceived or flattered ; made others lie ; acted the hypocrite ?
- Have I remembered that GOD “ *hateth who-soever maketh or loveth a lie* ” ? Have I ruled my tongue ; sought my own faults ; in humility corrected them ; recollected the condition of the LORD’S

Prayer, "Forgive us our trespasses as we forgive those that trespass against us."

Act of Amendment.

O LORD, Who art the Way, the Truth and the Life, grant us so to follow the Example of Thy Holy Life, that we may come to Thy unspeakable joys which Thou hast laid up for those who love Thee. Amen.

THE TENTH COMMANDMENT

Contentment.

(This teaches Discipline and Resignation, and forbids all Gluttony and Covetousness and all inordinate indulgence or desire for earthly things.)

THOU shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant nor his maid, nor his ox nor his ass nor any thing that is his.

- Have I been contented in that state of life unto which it has pleased GOD to call me?
- Have I been satisfied with what He has given me and believed that GOD knows best what is good for me? Have I been resigned to GOD's Will?
- Have I disciplined myself; driven away wrong ambitions: never tried to advance myself save that I might serve GOD more, benefit my family or better use my talents?
- Have I unlawfully desired the goods or person of another, to gratify covetousness

or indulge sinful passion ; coveted the praise or prosperity, the comfort or success of others ; failed to rejoice at their good fortune, when GOD willed it ?

- Have I sought or thought too much of ease, luxury, comfort, riches or social position, forgetting that CHRIST lived on earth as a Carpenter, in poverty and privation, emptying Himself of the Insignia of His Divine Glory ?
- Have I eaten or drank too much, too often, or of too costly a kind ; been too luxurious in my living ; gratified too much foolish desires ; spent too much time in pleasures and gayeties, forgetful that these lead away from GOD ?
- Have I been intoxicated or under the influence of liquor ; led others to become so ; laughed at persons in this condition, failed to rebuke them kindly, forgetting that the Scriptures say that those who commit "*drunkenness and revellings and the like . . . shall not inherit the kingdom of God*" ?¹
- Have I cultivated temperance, contentment, and cheerfulness, by self-denial, and self-discipline, enduring "hardness as a good soldier of JESUS CHRIST" ; Have I been patient and hopeful in sorrow and suffering, doubt and difficulty, trial and temptation ?
- Have I tried daily to think more of spiritual joys and less of earthly comforts ; learned gladly to do without things ; followed the words of God, "*be content with such things as ye have*" ?²

¹ Galatians v. 21.

² Hebrews xiii. 5.

- Have I thought of Death and Judgment, Heaven and Hell, that using the things of this world rightly, I might fit myself for life everlasting?

Act of Amendment.

ALmighty GOD, grant us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which Thy SON JESUS CHRIST came to visit us in great humility; that in the last day, when He shall come again in His Glorious Majesty to judge the quick and the dead, we may rise to the Life Immortal, through Him Who liveth and reigneth with Thee and the HOLY GHOST, now and ever. Amen.

A SHORT FORM OF PREPARATION FOR HOLY COMMUNION.

(This may be used by very young persons, by those of limited leisure, and by those little used to forms of devotion.)

PREPARATION.

IN the NAME ✕ of the FATHER and of the SON and of the HOLY GHOST. Amen.

Come, HOLY GHOST, our Souls inspire,
And lighten with Celestial Fire.

O HOLY SPIRIT, be Thou in my mind
that I may know all of my sins, in my
heart that I may repent them, in my
mouth that I may confess them, and obtain For-
giveness, through JESUS CHRIST, our LORD.
Amen.

CLEANSE our consciences, we beseech Thee,
O LORD, by Thy Visitation, that Thy
SON, our LORD JESUS CHRIST, when He
cometh may find in us a mansion prepared for
Himself, Who liveth and reigneth with Thee,
in the Unity of the HOLY SPIRIT, GOD forever
and ever. Amen.

SELF EXAMINATION.

- Have I believed in One GOD, FATHER, SON and HOLY GHOST; in the Incarnate Life of JESUS CHRIST; and in all that GOD has taught in the Bible or through the Church?
- Have I believed and trusted GOD's Love, Mercy, Goodness and Justice, and His Promise of salvation to all who are sorry for their sins?
- Have I loved GOD with all my heart, with all my mind, with all my soul, and with all my strength? Have I been resigned to what He deems best, trying to do all for His Glory?
- Have I loved my neighbour as myself, and, as far as possible, lived in love and charity with all men?
- Have I sinned by Pride, Anger, Covetousness, Envy, Gluttony, (Drunkenness), Lust or Sloth?
- Have I tried to keep GOD's Commandments?
- Have I gone to Church, said my Prayers, and received the Holy Communion?
- Have I done my work to the best of my ability, as in the Sight of GOD?
- How specially have I done wrong?
- Have I sinned willingly or knowingly and am I truly sorry? Am I repentant because I have sinned against GOD's Love, or only because I fear punishment?

ACT OF AMENDMENT.

I WILL arise and go to my FATHER, and will say unto Him, FATHER, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son.

180 PREPARATION FOR HOLY COMMUNION

CONFESSION.

ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed by thought, word and deed against Thy Divine Majesty (and especially . . . *here name your greatest faults*). I do earnestly repent and am heartily sorry for these my misdoings, and I beseech Thee to forgive me all that is past and to grant that I may ever hereafter serve and please Thee in newness of life, to Thine Honour and Glory, through JESUS CHRIST our LORD. Amen.

ACT OF CONTRITION.

HAVE mercy upon me, O GOD, after Thy great goodness; according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness and cleanse me from my sin. For I acknowledge my faults; and my sin is ever before me.

ACT OF FAITH, LOVE AND REPENTANCE.

O MY GOD, I believe in Thee, I hope in Thee, I love Thee and I grieve that I have so often offended Thee by my sins.

OUR FATHER, Who art in Heaven, etc.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

O SAVIOUR of the world, Who by Thy Cross and Precious BLOOD hast Redeemed us, save us and help us, we humbly beseech Thee, O LORD.

PSALM CXXX.

O UT of the deep have I called unto Thee, O LORD: LORD, hear my voice.

O let Thine ears consider well: the voice of my complaint.

If Thou, O LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?

For there is mercy with Thee: therefore shalt Thou be feared.

I look for the LORD: my soul doth wait for Him; in His Word is my trust.

My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his sins.

Glory be to the FATHER and to the SON and to the HOLY GHOST.

As it was in the beginning, is now and ever shall be, world without end. Amen.

THE Grace ✠ of our LORD, JESUS CHRIST, the Love of GOD, and the Fellowship of the HOLY GHOST be with us all evermore. Amen.

(On the morning of communion, use the private prayers and follow the service as set forth, beginning page 106.)

Part IIII
Daily Prayers,
Occasional Offices,
Readings, Meditations,
and Appendix



DAILY PRAYERS

IN the Ancient Church, the faithful, following the words of the psalmist, "*In the evening and morning and at noonday will I pray,*"¹ kept the third, sixth and ninth hours, known as the Apostolical Hours, as times of special prayer. The third hour, or nine o'clock, commemorated the time when our LORD was Nailed to the Cross, the sixth hour or twelve o'clock, the time when darkness came upon the earth, the ninth hour or three o'clock the time CHRIST Died. In the Mediæval Church, other hours were added to afford the Monastic Orders additional opportunity for devotion. These were called the Seven Canonical Hours, or Mattins (Prime) Lauds, Terce, Sext, Nones, Vespers and Compline. At the English Reformation, while the observance of these was in no wise discountenanced, a return was made to the Primitive Use by condensing and simplifying the Seven Mediæval Offices into the Services of Mattins and Evensong. As many persons will be unable to attend or read these Daily Offices, the following devotions are set forth to be used at home for Family or Private Prayer.

¹ Psalm lv. 18.

MORNING.

IN the NAME ✠ of the FATHER and of the SON, and of the HOLY GHOST. *Amen.*

OUR FATHER, Who art in Heaven, *etc.*

ALMIGHTY GOD, we most heartily thank Thee for our creation, preservation and all the blessings of this life, for Thy loving care and watchful providence over us all our days, and for having delivered us from all the dangers and perils of the past night, but above all things for Thine inestimable love in the redemption of the world by our LORD and SAVIOUR JESUS CHRIST, for the means of Grace and for the hope of Glory. And we beseech Thee to accept this our morning sacrifice of praise and thanksgiving, continuing these Thy blessings to us and to all men, and taking us and all who are dear to us under Thy Fatherly care and protection. More especially we pray Thee to give us the grace of Thy HOLY SPIRIT, that we, being unfeignedly thankful, may show forth our praise, not only with our lips but in our lives, by giving up ourselves to Thy service and by walking before Thee in holiness and righteousness all our days: through JESUS CHRIST our LORD. *Amen.*

THE grace ✠ of our LORD JESUS CHRIST, and the Love of GOD and the Fellowship of the HOLY GHOST be with us all evermore. *Amen.*

(*If time permits add Prayer beginning page 192*).

Morning Hymn

New every morning is the love
Our waking and uprising prove ;
Through sleep and darkness safely brought,
Restored to life and power and thought.

New mercies each returning day
Hover around us while we pray ;
New perils past, new sins forgiven,
New thoughts of GOD, new hopes of heaven.

If, on our daily course, our mind
Be set to hallow all we find,
New treasures still of countless price
GOD will provide for sacrifice.

Old friends, old scenes will lovelier be
As more of heaven in each we see ;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

The trivial round, the common task
Will furnish all we need to ask ;
Room to deny ourselves, a road
To bring us daily nearer GOD.

Only, O LORD, in Thy dear love,
Fit us for perfect rest above ;
And help us this and every day,
To live more nearly as we pray.¹

¹ Hymn 1, American Hymnal.

NOON

IN the Name ✠ of the FATHER, and of the SON
and of the HOLY GHOST. *Amen.*

OUR FATHER, Who art in Heaven, etc.

LORD, Have mercy upon us.

CHRIST, Have mercy upon us.

LORD, Have mercy upon us.

OBLESSED JESUS, we love Thee, we adore
Thee, and we worship Thee, fastened to
the Cross for us. As Thou wast nailed,
stripped and crowned with thorns, may we cru-
cify all vile affections, tear off our robe of pride
and drive away all vain ambitions. O pray for us
now and in the hour of our death, that follow-
ing the Example of Thy most holy Life, we
may come to those unspeakable joys, which
Thou hast prepared for those who love Thee,
Who with the FATHER and the HOLY GHOST
art to be worshipped and glorified unto the ages
of ages. *Amen.*

O SAVIOUR of the world, Who by Thy
Cross and Precious BLOOD hast redeemed
us, save us and help us, we humbly be-
seech Thee, O LORD.

THE Grace ✠ of our LORD JESUS CHRIST, and
the Love of GOD and the Fellowship of the
HOLY GHOST be with us all evermore.
Amen.



"I AM THE GOOD SHEPHERD : THE
GOOD SHEPHERD GIVETH HIS
LIFE FOR THE SHEEP."

Midday Hymn

O JESU, Crucified for man,
O Saint, all Glorious on Thy throne,
Teach Thou our wandering thoughts to scan
The Mystery of Thy love unknown.

We pray Thee grant us strength to take
Our daily cross, whate'er it be,
And gladly for Thine Own dear Sake
In paths of pain to follow Thee.

As on our daily path we go,
Through light or shade, in calm or strife,
O ! May we bear Thy marks below
In conquered sin and chastened life.

And week by week this day we ask
That holy memories of Thy Cross
May sanctify each common task
And turn to gain each earthly loss.

Grant us, dear LORD, our cross to bear
Till at Thy Feet we lay it down,
Win through Thy BLOOD our pardon there,
And through the cross attain the crown.¹

¹ Hymn 489, A. and M.

EVENING

IN the Name ✠ of the FATHER and of the SON
and of the HOLY GHOST. *Amen.*

LET my prayer be set forth in Thy sight as
the incense and let the lifting up of my
hands be an evening sacrifice.

OUR FATHER, Who art in Heaven, etc.

ALMIGHTY and most Merciful FATHER, we
humbly pray Thee to have compassion
upon our sins and infirmities, and grant
that we being sincerely penitent and confessing
them unto Thee, by Thine Infinite goodness
and mercy may obtain forgiveness of the same.
And we beseech Thee, grant us Grace so to re-
sist the deceits of the world, the flesh and the
devil, that we may live to Thine Honour and
Glory in this present and in the world to come
attain everlasting life, through the Merits and
Mediation of JESUS CHRIST, our SAVIOUR. *Amen.*

ALMIGHTY GOD, we most heartily thank
Thee for Thy goodness and loving kind-
ness to us and to all men, for Thy Fatherly
care and protection to us this day and for all
the many blessings of the same, beseeching Thee
that we may ever love and praise Thy Holy
Name and follow Thee all the days of our life
for the sake of JESUS CHRIST our LORD. *Amen.*

THE Grace ✠ of our LORD JESUS CHRIST,
and the love of GOD and the Fellowship
of the HOLY GHOST be with us all ever-
more. *Amen.*

Evening Hymn

All praise to Thee, my GOD, this night,
For all the blessings of the light.
Keep me, O keep me, King of Kings,
Beneath Thine Own Almighty wings.

Forgive me, LORD, for Thy dear SON
The ill that I this day have done ;
That with the world, myself and Thee
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed ;
Teach me to die that so I may
Rise glorious at the awful day.

O, may my soul on Thee repose,
And may sweet sleep mine eyelids close ;
Sleep that shall me more vigorous make
To serve my GOD when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply ;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

O, when shall I in endless day
Forever chase dark sleep away,
And hymns divine with angels sing
All praise to Thee, Eternal King ?

Praise GOD, from Whom all blessings flow ;
Praise Him, all creatures here below ;
Praise Him above, angelic host ;
Praise FATHER, SON, and HOLY GHOST.¹

¹ Hymn 18, American Hymnal.

ADDITIONAL PRAYERS

LIGHTEN our darkness, we beseech Thee, O LORD; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thine Only SON our SAVIOUR, JESUS CHRIST. *Amen.*

IWILL lay me down in peace and take my rest for it is Thou LORD Only that makest me dwell in safety.

DIRECT us, O LORD, in all our doings with Thy most gracious favour and further us with Thy continual help, that in all our works begun, continued and ended in Thee we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life through JESUS CHRIST, our LORD. *Amen.*

WE beseech Thee, O LORD, pour Thy Grace into our hearts: that as we have known the Incarnation of Thy SON JESUS CHRIST by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection, through the same JESUS CHRIST, our LORD. *Amen.*

(For Ourselves)

O LORD OF SOULS, Who hast chosen and called us to service in Thy Church, all our trust is in Thee, for in Thee are the springs of our life. Abundantly give us of Thy Blessed Spirit, without Whom nothing is strong, nothing is holy; and use us as it shall please Thee for the Glory of Thy Name. Make our will patient, our conscience pure, our temper

bright. Empty us of self, and fill us with the meekness of wisdom. Increase our faith, mellow our judgment, stir our zeal, enlarge our heart. Let our life enforce what our lips utter. Do Thou choose for us the work we do and the place in which we do it ; the success we win and the harvest we reap. Preserve us from jealousy and impatience, from self-will and depression. Make us faithful unto death and then give us the crown of life. All of which we ask for JESUS CHRIST'S sake. *Amen.*¹

(For Others)

O MOST Merciful FATHER, look with pity, we beseech Thee, upon all those in sorrow, trouble, sickness, or distress, relieving them according to their several necessities, or else giving them patience to bear their troubles ; remember in mercy all sinners and criminals and all who have erred and strayed from Thy ways, giving them repentance and better minds ; have compassion upon all men, and pour into their hearts such love towards Thee that they may turn from their wickedness and follow Thee, the Only GOD, for the sake of our LORD and REDEEMER, JESUS CHRIST. *Amen.*

(For the Church and Parish)

ALMIGHTY and Everlasting GOD, Who dost govern all things in Heaven and Earth, mercifully hear the prayers and supplications of Thy people ; and grant unto the Church all things that are needful for her spiritual and temporal welfare. Strengthen and

¹ Adapted from Bishop Thorold.

confirm the faithful ; visit and relieve the sick ; turn and soften the wicked ; rouse the careless ; raise the fallen ; restore the penitent ; remove all hindrances to the advancement of Thy truth and bring all to be of one heart and one soul within the fold of Thy Holy Church, through JESUS CHRIST our LORD, Who liveth and reigneth with Thee in the Unity of the HOLY GHOST, ever One GOD world without end. *Amen.*

(Confession of Sin)

O ALMIGHTY GOD, FATHER, SON and HOLY GHOST, I humbly confess unto Thee that I have sinned against Thee this day by thought, word and deed, by omission and commission, by my fault, my own fault, my own most grievous fault, and especially (*here name your sins....*). Forgive me, I beseech Thee, and mercifully grant that loving Thee above all things, I may hate all that is sinful, and henceforth live to Thine Honour and Glory. *Amen.*

LET the words of my mouth and the meditation of my heart be alway acceptable in Thy sight, O LORD : my Strength and my Redeemer.

DEVOTIONS FOR THE HOURS

(Partly adapted from ancient sources)

THE THIRD HOUR

9 o'clock A.M.

"And it was the third hour and they Crucified Him." S. Mark xv. 25.

IN the Name ✝ of the FATHER, and of the SON, and of the HOLY GHOST. *Amen.*

Now that the daylight fills the sky
We lift our hearts to GOD on high,
That He in all we do or say,
May keep us free from sin to-day.

O FATHER, fill our hearts with love
That we may seek the things above,
Extinguish Thou each sinful fire
And banish every wrong desire.

O FATHER, that we ask be done
Through JESUS CHRIST, Thine Only SON,
Who with the HOLY GHOST and Thee
Doth live and reign eternally.

O BLESSED JESUS, Who at this hour wast nailed unto the Cross, grant us henceforth so to crucify to ourselves all that draws us away from Thee, that serving and pleasing Thee in this life, we may rise to the Life Immortal. *Amen.*

OUR FATHER, Who art in Heaven, etc.

I BELIEVE in GOD, etc.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

DIRECT us, O LORD, in all our doings with Thy most gracious favour and further us with Thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life through JESUS CHRIST, our LORD. *Amen.*

MAY the LORD of His Mercy grant unto us and all of His faithful servants rest and peace. *Amen.*

THE Grace ✠ of our LORD JESUS CHRIST, and the Love of GOD and the Fellowship of the HOLY GHOST be with us all evermore.
Amen.

THE SIXTH HOUR

Noon

"And when the sixth hour was come there was darkness over all the land." S. Mark xv. 33.

IN the Name ✠ of the FATHER, and of the SON and of the HOLY GHOST. *Amen.*

O LORD, Almighty King of Kings,
Creator of created things,
Who from the morn till even's ray
Through every change dost guide the day.

Grant us, when this short life is past,
The glorious evening that shall last,
When by a holy life attained,
Eternal Glory shall be gained.

O FATHER, that we ask be done
Through JESUS CHRIST, Thine Only SON,
Who with the HOLY GHOST and Thee
Shall live and reign eternally.

O GRACIOUS SAVIOUR, Who didst bear our sins upon the Tree, and didst hang upon the Cross in the dense darkness of Calvary, be Thou our Light amid all the changes and chances of this mortal life, that looking unto Thee, the Author of our salvation, we, in the world to come, may rest in the Glory of the heavenly mansions which Thou hast prepared for those who unfeignedly love Thee. *Amen.*

O UR FATHER, Who art in Heaven, etc.

I BELIEVE in GOD, etc.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

O SAVIOUR of the world, Who by Thy Cross
and Precious BLOOD hast redeemed us,
save us and help us, we humbly beseech
Thee, O LORD. *Amen.*

M AY the LORD of His Mercy grant unto us
and all of His faithful servants rest and
peace. *Amen.*

T HE Grace ✠ of our LORD JESUS CHRIST,
and the Love of GOD, and the Fellowship
of the HOLY GHOST be with us all ever-
more. *Amen.*

THE NINTH HOUR.

3 o'clock, P. M.

"And at the ninth hour JESUS cried with a loud voice . . . and gave up the Ghost."—S. Mark xv. 34-37.

I N the Name ✠ of the FATHER, and of the SON and of the HOLY GHOST. *Amen.*

As now the sun's declining rays
Towards the eve descend,
So life's brief day is sinking down
To its appointed end.

LORD, on the Cross Thine Arms were
stretched
To draw us to the sky;
O grant us then the Cross to love
And in those Arms to die.

To GOD the FATHER, GOD the SON,
And GOD the HOLY GHOST,
All Glory be from Saints on earth
And from the Angel Host.¹

O LOVING Master, Who at this hour didst commend Thy Spirit into the Hands of the Heavenly FATHER and didst die upon the Cross for us, so assist us with Thy Grace, and wash us in Thy BLOOD, now and in the hour of our death, that at the last day we may be received into Thine everlasting Kingdom, where the souls of the faithful departed rest in peace, to reign with Thee in heavenly Glory unto the ages of ages. *Amen.*

¹ Paris Breviary.

OUR FATHER, Who art in Heaven, etc.

I BELIEVE in GOD, etc.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

STIR up, O LORD, we beseech Thee, the wills of Thy faithful people, that they plenteously bringing forth the fruit of good works may by Thee be plenteously rewarded. *Amen.*

MAY the LORD of His Mercy grant unto us and all of His faithful servants rest and peace. *Amen.*

THE Grace ✠ of our LORD JESUS CHRIST, and the Love of GOD, and the Fellowship of the HOLY GHOST be with us all evermore. *Amen.*

SHORT SILENT PRAYERS

(It is helpful to offer up ejaculatory or silent prayer to GOD as a means of remembering GOD'S Presence and comforting ourselves.)

On arising: "I laid me down and slept and rose up again, for the LORD sustained me."

On hearing a clock: "Watch therefore, for ye know neither the day nor the hour wherein the SON of Man Cometh."¹

When tempted: "Let the words of my mouth and the meditation of my heart be alway acceptable in Thy Sight, O LORD, my Strength and my Redeemer."²

"Lead us not into temptation, but deliver us from evil."

In danger: "I will lift up mine eyes unto the hills: from whence cometh my help."³

"The LORD Himself is thy keeper."⁴

In doubt: "In Thee, O LORD, have I put my trust."⁵

"LORD, I believe; help Thou my unbelief."⁶

¹ S. Matthew xxv. 13.

² Psalm xix. 14-15.

³ Psalm cxxi. 1.

⁴ Psalm cxxi. 5.

⁵ Psalm lxxi. 1.

⁶ S. Mark ix. 24.

In sickness: "Thou shalt not be afraid for any terror by night . . . nor for the sickness that destroyeth in the noonday." ¹

"FATHER, if Thou be willing, remove this cup from me. Nevertheless, not my will but THINE be done." ²

At sea: "It is the LORD that commandeth the waters." ³

"Thou rulest the raging of the sea." ⁴

"He maketh the storm to cease: so that the waves thereof are still . . . and so He bringeth them to the haven where they would be." ⁵

When travelling: "The LORD preserve my going out and coming in from this time forth forevermore."

At a beautiful scene: "'The heavens declare the Glory of GOD and the firmament sheweth His handiwork.'" ⁶

"O LORD, how manifold are Thy works: in wisdom Thou hast made them all: the earth is full of Thy riches." ⁷

"O that men would therefore praise the LORD for His Goodness and declare the wonders that He doeth for the children of men." ⁸

To recollect God's Presence: "Be still then and know that I am GOD." ⁹

"Unto Thee, O LORD, will I lift up my soul." ¹⁰

¹ Psalm xci. part 5 and 6.

² S. Luke xxii. 42.

³ Psalm xxix. 3

⁴ Psalm lxxxix. part 10.

⁵ Psalm cvii. 29-30.

⁶ Psalm xix. 1.

⁷ Psalm civ. 24.

⁸ Psalm cvii. 31.

⁹ Psalm xlvi. 10.

¹⁰ Psalm xxv. 1.

Before sleeping: "FATHER, into Thy Hands I commend my spirit." ¹

At a Funeral:

"LORD, all pitying, JESU Blest,
Grant them THINE Eternal Rest."

"Teach me to live that I may dread
The grave as little as my bed.
Teach me to die that so I may
Rise glorious at the Judgment Day." ²

¹ S. Luke xxiii. 46.

² Bishop Ken.

INTERCESSION

OUR Blessed LORD in His Life and Death set us the example and taught us the virtue of praying for others, and now in His Glory at the Right Hand of the FATHER in Heaven, "*He ever liveth to make intercession for us.*"¹ To be like Him we must obey His words: "*pray one for another.*"² Then the Voice of JESUS will speak in us, and we as well as those for whom we pray will be blessed in our intercessions at the Throne of Grace. Either our own devotions or liturgical prayers may be used, or we may simply make mention of our desired petitions and say the LORD's Prayer with intention. The following Short Office may be found helpful.

OFFICE OF INTERCESSION

IN the Name ✠ of the FATHER and of the SON and of the HOLY GHOST. *Amen.*

OUR FATHER, Who art in Heaven, etc.

LORD, Have mercy upon us.

CHRIST, Have mercy upon us.

LORD, Have mercy upon us.

¹ Hebrews vii. 25.

² S. James v. 16.

ALMIGHTY GOD, Ruler of all things and Giver of all good gifts, look with mercy, we beseech Thee, upon us Thy servants and hearken to our prayers which we offer unto Thee for all Estates in the Catholic Church, granting them all such things as Thou seest to be best for them. And especially we pray Thee, look with compassion and regard with favour Thy Holy Church Universal, the Anglican Communion, our Bishops and other Clergy, our Missions throughout the world, our country and rulers, our families and friends, our enemies and detractors, the poor and afflicted, the sick and sorrowful, the dead and dying, all sinners and criminals, those in danger or peril, in trial and temptation, and all others for whom we ought to pray. Grant all to turn to Thee in faith, love, and repentance, that steadfastly serving Thee in this world, they may reign with Thee in Glory in the world to come. All of which we ask through the Merits and Mediation of JESUS CHRIST, Thine Only SON, our LORD. *Amen.*

O SAVIOUR of the World, Who by Thy Cross and Precious BLOOD hast Redeemed us, save us and help us we humbly beseech Thee, O LORD. *Amen.*

(Or the following may be said:)

ALMIGHTY GOD, Whose Kingdom is Everlasting and Whose Power is Infinite, from Whom cometh every good and perfect gift, look with compassion, we beseech Thee, upon those for whom we desire Thy heavenly blessing. Regard not their offences or shortcomings, but raise up the Arm of Thy Power

and come among them, granting them all such things as Thou seest them to need or is best for them. Grant, O LORD, that Thy Holy Church Universal may be ruled and governed in the right way, bringing all to be of one heart and mind within her borders. Bless the Anglican Communion, that earnestly contending for the Faith once delivered to the Saints, she may win many souls to Thine Honour and Glory. Prosper all Missions, that the number of Thine elect may soon be accomplished. Illuminate all Bishops and other Clergy (*especially . . .*) that by their preaching and living they may set forward the salvation of all men and be faithful ministers of Thy Word and Sacraments. Watch over our country that it may be preserved from all danger and peril, and our rulers that they may govern righteously and holily. Have mercy upon our families (*especially . . .*) and friends (*especially . . .*), granting them health and happiness, and rich measure of Thy Grace to live according to Thy Word and Commandments. Have pity upon our enemies, and bring all Thy people to dwell here in love and charity. Look with compassion upon the poor, the afflicted, the sick and the suffering (*especially . . .*), relieving them according to their several necessities, or else giving them patience to bear their troubles. Give Thy Heavenly comfort to the dying and wash them from all their sins in the Precious BLOOD of JESUS. Remember the dear departed and let them rest in peace, and let light perpetual shine upon them. Look upon all sinners and criminals and bring them to repentance and better minds. Regard those that are in danger and peril and raise up Thy might to save and succour them. Help those in trial and tempta-

tion and suffer them not to faint or falter in their hour of need. Drive out from us all crime and corruption and make all Thy children to worship Thee in spirit and in truth. O Most Merciful FATHER, grant these petitions, we beseech Thee, and give to us who have prayed and to those for whom we pray the Grace of Thy HOLY SPIRIT, that henceforth we may walk before Thee in holiness and righteousness and be brought to those heavenly mansions, where with Thine Only Begotten SON and Thy Most HOLY SPIRIT Thou art to be worshipped, honoured and glorified unto the ages of ages. *Amen.*

PRAYERS BEFORE A JOURNEY

(Considerably adapted from the *Ancient Itinerarium*.)

IN the Name ✠ of the FATHER and of the SON
and of the HOLY GHOST. *Amen.*

Antiphon: Into the way of peace and prosperity.

THE BENEDICTUS. S. Luke i. 68-79.

Antiphon: Into the way of peace and prosperity, may the Almighty and Merciful GOD direct us that we may return to our homes in joy and happiness.

OUR FATHER, Who art in Heaven, etc.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

O LORD, save Thy servants.

Who put their trust in Thee.

Be unto us, O LORD, a strong tower.

From the enemy deliver us.

Let no evil approach to harm us, O LORD.

But guard us from all danger and peril.

Blessed be the LORD, our Governour.

May our journey be safe and prosperous.

Show us Thy ways, O LORD.

And teach us Thy paths.

O that our ways may be so direct

That we may ever keep Thy Statutes.

O GOD, give Thine Angels charge concerning us

To keep us in all Thy ways.

O LORD, hear our prayer.

And let our crying come unto Thee.

O GOD, Who didst guide the children of Israel by a pillar of cloud and fire, and didst lead the Wise Men by the shining of a star, be to us, we beseech Thee, a Light to lighten our darkness. And if it be Thy will, grant us a safe and prosperous journey, a bright and happy time, a safe arrival at the place where we would be and in Thy good season bring us to the haven of eternal salvation, through JESUS CHRIST our LORD. *Amen.*

O LORD, we beseech Thee, take us Thy servants under Thy loving care and protection. Be to us a light in setting out, a comfort in the way, a shadow in the heat, a covering from the cold, a refuge from the storm, a chariot in weariness, a protection in danger, a staff in slippery places, that through Thy guidance we may reach our journey's end in safety and return to our homes in peace, through JESUS CHRIST our LORD. *Amen.*

ASSIST us mercifully, O LORD, in these our prayers and supplications and dispose the way of Thy servants towards the attainment of everlasting salvation; that among all

the changes and chances of this mortal life we may ever be defended by Thy most gracious and ready help ; through JESUS CHRIST our LORD. *Amen.*

Let us go forth in peace.

In the Name of the LORD, Amen.

(On returning.)

MOST gracious LORD, Whose mercy is over all Thy works, we praise Thy Holy Name that Thou hast been pleased to conduct in safety through the perils of the great deep (*or of the land*) us, Thy servants, who now desire to return thanks unto Thee. May we be duly sensible of Thy Merciful Providence towards us, and ever express our thankfulness by a holy trust in Thee, and obedience to Thy laws, through JESUS CHRIST our LORD. *Amen.*

(A Prayer for others.)

O ETERNAL God, Who alone spreadest out the Heavens, and rulest the raging of the sea, and ever watchest with Thy Loving Eye : we commend to Thine Almighty Protection Thy servants for whose preservation on the great deep (*or on the land*) we pray. Guard them we beseech Thee from all dangers which may await them, from sickness, from the violence of enemies, and from every evil to which they may be exposed. Conduct them in safety to the haven where they would be, with a grateful sense of all Thy Mercies, through JESUS CHRIST our LORD. *Amen.*

CONFIRMATION

CONFIRMATION is not lightly to be entered upon, but should be carefully prepared for. The whole being, mind, body, and soul, should be fitted for the new privileges. This preparation may be indicated by the following :

(1) *The preparation of the body:* This is the withdrawing from all delights or pleasures which appeal to our lower nature, or draw us away from spiritual things. It is specially guarding against the temptations of the flesh. In the case of an adult, fasting is expected as in Baptism.¹ Fasting is by Divine command and experience has proved it most helpful in the cultivation of the spiritual life.

(2) *The preparation of the mind:* This is twofold, first looking away from the temptations of the world, secondly contemplating the things of GOD. The mind must be emptied of worldly thoughts, and filled with the teachings of the Church. These are generally summed up in the Catechism, which should be known and understood. The Office of Confirmation, which explains itself, should also be read over, and

¹ See Rubric in Baptismal Office.

Instructions like or similar to those in this little book should be studied.

(3) *The preparation of the soul:* This is on the one hand resisting the deceits of the Devil, and on the other the cultivation of faith, hope, and charity. It implies Conversion, which is simply the turning towards GOD and seeking to do His Will. This is shown in the desire to be confirmed. The preparation of the soul is also assisted by self-examination, prayer, and confession of sin. The Forms for preparing for Holy Communion will be found helpful, as those Confirmed are expected shortly afterwards to make a First Communion. The following Office may also be used.

SHORT DAILY OFFICE IN PREPARATION FOR CONFIRMATION

IN the Name ✠ of the FATHER and of the SON
and of the HOLY GHOST. Amen.

VENI CREATOR. *See page 85.*

OUR FATHER, Who art in Heaven, *etc.*

I BELIEVE in GOD, *etc.*

(Here say Psalms xv., xxv., xxiii., lxxxiv., cxxi., cxxii., cxix., lxiii., one or all as time permits.)

DIRECT us, O LORD, in all our doings, with Thy Most Gracious Favour and further us with Thy continual help (and especially in this my preparation for receiving the Sacrament

of Confirmation), that in all our works, begun, continued and ended in Thee, we may glorify Thy Holy Name and finally by Thy Mercy obtain everlasting life, through JESUS CHRIST, our LORD. Amen.

WE beseech Thee, O LORD, pour Thy Grace into our hearts that as we have known the Incarnation of Thy SON JESUS CHRIST by the message of an Angel, so by His Cross and Passion we may be brought unto the Glory of His Resurrection, through the same JESUS CHRIST, our LORD. Amen.

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul, through our LORD and Saviour JESUS CHRIST. Amen.

O GOD Who didst teach the hearts of Thy faithful people by sending to them the light of Thy HOLY SPIRIT, grant us by the same SPIRIT to have a right judgment in all things and evermore to rejoice in His Holy Comfort, through JESUS CHRIST, our LORD. Amen.

O MY GOD, I believe in Thee, I hope in Thee, I love Thee, and I am sorry that I have so often offended Thee by my sins.

THE grace ✠ of our LORD JESUS CHRIST and the Love of God and the Fellowship of the HOLY GHOST, be with us all evermore. Amen.

A FORM OF CONFESSION TO GOD

(In the presence of a Priest.)

IN the Name ✠ of the FATHER and of the SON
and of the HOLY GHOST. Amen.

Penitent : Father, give me thy blessing, for I
have sinned.

Priest : The LORD be with thy heart and lips
that thou mayst humbly and faithfully
confess thy sins, in the Name of the
FATHER and of the SON and of the HOLY
GHOST. Amen.

CONFESSION

Penitent : I confess unto GOD Almighty, the
FATHER, the SON and the HOLY GHOST,
Three Persons in One GOD, and to you,
father, that I have sinned exceedingly by
thought, word and deed, through my fault,
my own fault, my own most grievous fault,
and especially (since my last confession) I
accuse myself

(Here follows the detailed confession.)

For these and all my other sins which I can-
not now remember or know not of, I am
heartily sorry and most firmly purpose
amendment, humbly asking of GOD pardon

and forgiveness, with space to lead a better life, and of you, my father, penance, counsel and absolution. Wherefore I beseech GOD, the FATHER Almighty, His Only Begotten SON, JESUS CHRIST, and the HOLY GHOST to have mercy upon me, and you father, to pray for me unto the LORD. Amen.

(Then answer the following questions.)

Priest Dost thou truly repent of all thy sins, with a firm purpose to commit them no more?

Hast thou true faith in GOD's Mercy through CHRIST, that He is ever ready to pardon thee?

Art thou in love and charity with all men, forgiving as thou dost hope to be forgiven?

THE ABSOLUTION.

MAY the Almighty LORD grant thee absolution and remission of all thy sins, space for amendment of life, and grace and comfort of His HOLY SPIRIT.

OUR LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great Mercy forgive thee thine offences. And by His Authority committed unto me, I absolve thee from all thy sins in the Name of the FATHER and of the SON and of the HOLY GHOST. Amen.

[Then make an Act of Contrition (beginning page 94) and use the Devotions (beginning page 98) and add Psalm ciii. as a Thanksgiving for Absolution.]

SPIRITUAL COMMUNION

(In case of sickness or in the event of residing where the Holy Eucharist is rarely celebrated, a spiritual communion may be made with comfort and profit.)

I N the Name ✠ of the FATHER and of the SON
and of the HOLY GHOST. Amen.

Antiphon : O that men would praise the LORD
for His Goodness.

(Here say Psalm xliii, on page 107.)

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

O UR FATHER, Who art in Heaven, etc.

Antiphon : O that men would praise the LORD
for His Goodness and declare the wonders
that He doeth for the children of men !

(Then read the Collect, the Epistle, the Gospel, the Creed, the Prayer for the Church and the Confession as set forth in the Office of Holy Communion, and in place of what then follows say :)

O MOST Blessed Saviour, I cannot now receive Thee in the Holy Mysteries, but I raise my soul unto Thee and pray that Thou wilt visit me in mercy and forgiveness.

O cleanse me from sin and grant unto me Thy Grace, so that being made one with Thee on earth, I may be Thine forever in the world to come. Amen.

(A few minutes should be spent in thinking of the Sacrifice of CHRIST and of the benefits received in the Holy Sacrament of His BODY and BLOOD. Then conclude by saying the LORD'S Prayer, the Gloria in Excelsis, and Psalm xxiii.)

THE Grace✠ of our LORD JESUS CHRIST, and the Love of GOD and the Fellowship of the HOLY GHOST be with us all evermore. Amen.

MEDITATIONS

ON THE

HOLY COMMUNION

(These may be used at anytime, or specially at the seasons designated. The thoughts suggested may be expanded as devotion directs or time permits. It would be helpful to meditate in this way before each Communion.)

The Apostles had a daily Eucharist, and that must ever be the ideal of the Christian. Frequent Communion should increase our love and devotion and so make it easier to make a careful preparation. The spiritual life needs Sacramental Food as much as the body requires natural food, and it is a grievous loss to the soul, whenever attendance for worship is substituted for Communion. To offer the Eucharistic Sacrifice necessarily involves actual Communion. Otherwise the Offering is incomplete. While only the Celebrating Priest is subject to the obligation to receive, it should be clearly realized by all others who are present, that without Communion they may join in the worship but cannot assist at the Offering. This is a primary principle of Sacramental teaching. In the Celebrating Priest and in those who communicate with him, we see those who are actually offering, those who are engaged in the supreme act of our most holy religion. In others who are present,

we see those who as members of the Church are assembled at the great Offering of her solemn Oblation, to join in the Prayers of the Church, to worship the LORD of the Church. Such presence can never be without help and profit both to the Church and to the individual, and it is strongly to be commended, especially when one has already received the Sacrament at an Early Celebration or has found it impossible then to attend. Yet whether one is or is not able to follow it, the *ideal* of the Book of Common Prayer should ever be realized and remembered : To *communicate* on Sundays, Saints' Days and Holy Days, for all of which a service is provided in our Liturgy, and on special occasions, as on a birthday, before a journey, or taking some solemn step. The frequent reception of the Blessed Sacrament of CHRIST'S BODY and BLOOD should bear rich fruit in our spiritual life.

I.

THE HOLY COMMUNION AS A PREPARATION
FOR CHRIST.

(Advent.)

Preparation.

Who comes? Our LORD and Saviour JESUS CHRIST, Who though GOD became Man, the WORD made Flesh, Who came once in humility, Who comes now in Grace and Who will come at the Last Day in Judgment.

To whom does He come? To us who are led away by the deceits of the world, the flesh and the devil, who are sore let and hindered in running the race that is set before us.

For what does He come? That we may cast away the works of darkness and put upon us the armour of light, that when He shall come again at the Last Day, we may rise to the life immortal.

Aspiration: "Even so come, LORD JESUS."

Thanksgiving.

- I. Behold Him coming in the Blessed Sacrament to fit us for His coming at the Last Day.
- II. Pray that by a holy life we may so prepare for death that we will await His coming in joy.
- III. Resolve by His Grace to live henceforth to His Glory.

Aspiration: "Blessed is He that cometh in the Name of the LORD."

II.

THE HOLY COMMUNION AS A SACRAMENT.

(Christmas-Day.)

Preparation.

Who comes? The WORD made Flesh ; He Who dwelling in the Glory of GOD in Heaven humbled Himself to live as Man on earth ; He Who walketh upon the wings of the wind yet lay in the Manger as the Babe of Bethlehem.

To whom does He come? To us with little faith and little love, who care for earthly things ; who see " through a glass darkly."

For what does He come? To be known to us in the Breaking of the Bread, to dwell with those who love and adore Him.

Aspiration : " I will sing of the LORD, because He hath dealt so lovingly with me : yea I will praise the Name of the LORD most highest."

Thanksgiving.

I. Behold Him GOD and Man, veiled in the Holy Eucharist, even as the Glory of the GODHEAD was hidden at the Incarnation.

II. Pray for faith, love and humility, the better to receive Him in the Holy Communion.

III. Resolve henceforth to live to JESUS, and with celestial choirs chant the Heavenly Hymn, " Holy, Holy, Holy, LORD GOD of Hosts, Heaven and Earth are full of Thy Glory."

Aspiration : " Let us now go even unto Bethlehem and see this thing which is come to pass, which the LORD hath made known unto us."

III.

THE HOLY COMMUNION AS REVEALING CHRIST,
(Epiphany.)*Preparation.*

Who comes? JESUS CHRIST, the WORD made Flesh, the SON of GOD, Who by the leading of a star brought the Gentiles to His Manger Bed, and manifested Himself to them as their Saviour KING.

To whom does He come? To us who so often misuse the Grace of GOD, who care little for the unsearchable riches of CHRIST, who unlike the Wise Men journeying from afar, go with but halting steps to worship Him in the Sacrament.

For what does He come? That we may know Him now by faith and after this life behold Him revealed in His Glory in Heaven.

Aspiration: "We praise Thee O GOD, we acknowledge Thee to be the LORD."

Thanksgiving.

- I. Behold Him, worshipped by the Wise Men, as Prophet, Priest and King, as in lowly adoration they offer the Holy Infant their gifts of gold, frank incense and myrrh, Him Who comes in the Holy Mysteries.
 - II. Pray that we too may do Him reverence, as we kneel before Him.
 - III. Resolve to show forth CHRIST in holy living, that in us He may be revealed to others.
- Aspiration:* "Let my prayer be set forth in Thy Sight as the incense."

IV.

THE HOLY COMMUNION AS UNION WITH CHRIST.

(Lent.)

Preparation.

Who comes? Our LORD, Who fasted forty days and forty nights in the wilderness, tempted by the Devil. Who, though Perfect GOD became Perfect Man, that He might be in all things like unto us, yet without sin.

To whom does He come? To us who "live in a barren and dry land where no water is," to us who need to watch and pray that we enter not into Temptation.

For what does He come? That fasting from the world we may feast with Him; that He may dwell in us and we in Him; that by this union He may give strength to conquer sin.

Aspiration: "LORD I am not worthy that Thou shouldst come under my roof."

Thanksgiving.

- I. Behold Him the Bread of Life as He comes to us in the Holy Communion to make us one with Him.
- II. Pray that Lent may make us more worthy of these Holy Mysteries, that henceforth we may approach with love, longing and adoration.
- III. Resolve to watch and pray, that we may be pure in heart as JESUS deigns to dwell with us.

Aspiration: "My soul thirsteth for Thee, my flesh longeth after Thee, in a barren and dry land where no water is."

V.

THE HOLY COMMUNION AS A SACRIFICE.

(Holy Week.)

Preparation.

Who comes? The Saviour, Whose BLOOD was shed for us, Who endured the Cross and Passion, suffering as Man, atoning as GOD, that He might make by that one Oblation of Himself, once offered, "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

To whom does He come? To us who often crucify JESUS by our sins, to us who being sinful have no good thing of our own to offer, who are empty before GOD.

For what does He come? That we may plead CHRIST'S Sacrifice before the FATHER, and through His Merits and Mediation may offer our sacrifice of praise and thanksgiving, that His Righteousness may be imparted unto us, and we may be cleansed from sin.

Aspiration : "GOD be merciful to me a sinner."

Thanksgiving.

- I. Behold Him led as a sheep to the slaughter, with His garments red in His Own Precious BLOOD, and remember that the Holy Communion is the pleading of that Sacrifice.
- II. Pray that we may bear our Cross of self-discipline and may consecrate ourselves to His Service.
- III. Resolve to crucify all vile affections.

Aspiration : "By Thy Cross and Passion, Good LORD deliver us."

VI.

THE HOLY COMMUNION AS THE FORGIVENESS
OF SINS.

(Easter.)

Preparation.

Who comes? JESUS CHRIST, Who Rose from the dead "with healing in His wings," the "very Paschal Lamb which was offered for us, and hath taken away the sin of the world."

To whom does He come? To us to whom "the burden of sin is intolerable," who bowed down by its weight seek the Saviour that He may say: "Depart in peace, thy sins be forgiven thee."

For what does He come? To answer our prayer, to make us participate in the Redemption He hath won by His Death and Passion, to absolve us from our sin and feed us with the saving gifts of His BODY and BLOOD.

Aspiration: "Praise the LORD, O my soul, and forget not all His Benefits. Who forgiveth all thy sins and healeth all thine infirmities."

Thanksgiving.

- I. Behold CHRIST the Great High Priest, as Risen from the Dead, He says, "I am the Resurrection and the Life," and blesses us with His Own Glorified BODY and BLOOD, Mystically received in the Holy Communion.
- II. Pray that we may rise to a holier life and at the last day may shine as the stars in Heaven.
- III. Resolve to make our salvation sure by ever seeking His Grace in the Sacrament.

Aspiration: "My LORD and My GOD."

VII.

THE HOLY COMMUNION AS OUR LIFE.

(Ascension.)

Preparation.

Who comes? Our LORD, Who Ascended into Heaven and Sitteth at the Right Hand of GOD on High ; the King of Glory, Who yet deigns to come to us in the Holy Eucharist.

To whom does He come? To us of the earth, earthy, who mind not heavenly things, whose spiritual life needs uplifting.

For what does He come? To give us life in Him, to renew the gift of Divine Life, that as He Ascended into the Heavens, so we in heart and mind may thither ascend and continually dwell with Him.

Aspiration : " O LORD to whom shall we go : Thou hast the words of Eternal Life."

Thanksgiving.

I. Behold Him Who Ascended through the choirs of Angels as they sang : " Lift up your heads, O ye gates and be ye lift up ye everlasting doors, and the King of Glory shall come in."

II. Pray that the gates of our hearts and the doors of our souls may open, that He may enter and give us Eternal Life.

III. Resolve so to use His Grace that " when CHRIST Who is our Life shall appear, then shall ye also appear with Him in Glory."

Aspiration : " My soul hath a desire and longing to enter into the courts of the LORD."

VIII.

THE HOLY COMMUNION AS OUR LIGHT.

(Whitsunday.)

Preparation.

Who comes? CHRIST, The Light of the World, Whom the HOLY GHOST testified is the SON of GOD, in Whose Name the FATHER sent the HOLY GHOST on Pentecost, to guide the Church unto the ages of ages.

To whom does He come? To us who dwell in darkness and the shadow of death, who need a Light to lighten our path.

For what does He come? That being our Light, and illuminating our minds, we may have a right judgment in all things, and like Wise Virgins may have Him, the Light, burning within us, revealing to us the Word of Truth.

Aspiration: "Thy WORD is a lantern unto my feet : and a light unto my paths."

Thanksgiving.

- I. Behold Him in the Glory and Splendour of the Heavenly Places, adored by the Angelic Host, sending His HOLY SPIRIT upon us.
- II. Pray that we may evermore dwell in the light, illumined by His Brightness.
- III. Resolve to let the HOLY SPIRIT ever lead us nearer Him that at last we may see GOD's Beautiful Face in the Glory Everlasting.

Aspiration: "Come HOLY GHOST, our souls inspire : And lighten with celestial fire."

IX.

THE HOLY COMMUNION AS OUR LOVE.

(Trinity.)

Preparation.

Who comes? CHRIST, Who said, "Love one another," Who declared, "GOD is Love," Who gives Himself to us in these Holy Mysteries.

To whom does He come? To us given to uncharitable thoughts, who little love GOD or man, to whom JESUS says, "How can they love GOD whom they have not seen, if they love not their brother, whom they have seen."

For what does He come? That giving us Himself, Who is Love, we may have Grace to acknowledge the Glory of the Eternal Trinity, One GOD, in Three Persons, FATHER, SON and HOLY GHOST, Who is our Love Light and Life, and may love all men as GOD's children.

Aspiration: "Unto Thee, O LORD, will I lift up my soul."

Thanksgiving.

I. Behold JESUS holding forth His Piercèd Hands, pleading, blessing, and saying "Love one another."

II. Pray for His Love, that we may say, "The love of CHRIST constraineth me."

III. Resolve to seek this Grace in the Sacrament and to live in love and charity with all men.

Aspiration: "O that men would therefore praise the LORD for His Goodness and declare the wonders that He doeth for the children of men."

X.

THE HOLY COMMUNION AS OUR STRENGTH.

Preparation.

Who comes? Our LORD, Who hath showed strength with His Arm, Whose Name is the LORD of Hosts, to Whom all things in Heaven and earth do bow.

To whom does He come? To us whose spirit is willing but whose flesh is weak, who are sadly struggling against besetting sins, unable of ourselves to resist.

For what does He come? That strong in His Strength and full of His Grace, we may "go from strength to strength" until "unto the GOD of Gods" we appear in Sion.

Aspiration: "Blessed is the man whose strength is in Thee: in whose heart are Thy ways."

Thanksgiving.

- I. Behold Him the Rock of Ages, Who will lead us through the valley of the shadow of Death and with His Rod and Staff support us.
- II. Pray to trust in Him and work with His Grace so as to say, "CHRIST in us the Hope of Glory."
- III. Resolve to be faithful unto death that we may gain the Crown of Everlasting Life.

Aspiration: "The LORD is the strength of my life: of whom then shall I be afraid."

XI.

THE HOLY COMMUNION AS OUR REFRESHMENT.

Preparation.

Who comes? JESUS, the Bread of Life and the Stream of Living Waters, Who hath said, "Whoso eateth My FLESH and drinketh My BLOOD hath Eternal Life and I will raise him up at the last day."

To whom does He come? To us who are strangers and pilgrims here, journeying on towards death "in a barren and dry land where no water is."

For what does He come? That coming to Him we may neither hunger nor thirst, for "He hath filled the hungry with good things."

Aspiration: "Like as the hart desireth the water brooks, so longeth my soul after Thee, O GOD."

Thanksgiving.

- I. Behold Him Who is the Food of Immortality, Who freely offers Himself to us.
- II. Pray that naught but JESUS may satisfy and ever say, "LORD give me Thyself."
- III. Resolve to be better prepared for each Eucharist and to long for it more devoutly.

Aspiration: "Give us day by day our Daily Bread."

XII.

THE HOLY COMMUNION AS OUR THANKSGIVING.

Preparation.

Who comes? CHRIST, Who Died for us, the Saviour of the World, Who hath borne our sins and suffered our punishment.

To whom does He come? To us who too little think of the Benefits won by our LORD's Death and Passion, Who little appreciate the gift of His BODY and BLOOD, Who forget the blessings GOD so bountifully gives.

For what does He come? That recalling us to ourselves we may love and adore and bless and thank GOD for all His Goodness, and the wonders that He doeth for the children of men.

Aspiration: "Praise the LORD, O my soul and all that is within me praise His Holy Name."

Thanksgiving.

- I. Behold Him Who hath bought us with a price, Who hath shed His Precious Blood for us and gives us the Gift of Himself.
- II. Pray that we may learn to be thankful and appreciate all that He has done for us and above all GOD's love in the Redemption of the world.
- III. Resolve to offer up the Eucharist as our chief act of thanksgiving, doing all for the Greater Glory of GOD.

Aspiration: "Let everything that hath breath praise the LORD."

XIII.

THE HOLY COMMUNION IN JOY AND PLEASURE.

Preparation.

Who comes? CHRIST, Who by His first Miracle at the Marriage of Cana sanctified all innocent joy and pleasure.

To whom does He come? To us who are too apt in our happiness to forget JESUS, who are in danger of choking the seed of His Word by the riches and pleasures of life.

For what does He come? That we may love Him, not the world, that loving Him above all things we may be in the world but not of the world.

Aspiration : “O turn away mine eyes lest they behold vanity : and quicken Thou me in Thy way.”

Thanksgiving.

- I. Behold CHRIST, in the Brightness of His Majesty, looking in love on us when we rightly use all innocent joys and pleasures by turning them to His Glory as He comes to crown all by the Holy Eucharist.
- II. Pray that we may at all times remember GOD's Presence and may never forget Him in our blessings.
- III. Resolve to cultivate detachment from earthly things and welcome CHRIST at the Altar as the Giver of all Gifts.

Aspiration : “The earth is the LORD's and all that therein is.”

XIV.

THE HOLY COMMUNION IN SORROW AND
SUFFERING.*Preparation.*

Who comes? The Man of Sorrows, Who hath said, "See if there be any sorrow like unto My sorrow"; the King of Glory, Who now comes to us.

To whom does He come? To us who shrink from pain and suffering, sorrow and loss, who often do not see the Loving Hand of GOD in all these afflictions.

For what does He come? To comfort us with Himself, to teach us the privilege of suffering, to make us know that sorrow gives us fellowship with Him.

Aspiration: "I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Thanksgiving.

- I. Behold CHRIST on the Cross, His Piercèd Hands and Feet, His Side and Thorn-crowned Brows, stained with His Own Precious BLOOD.
- II. Pray that we may patiently bear all things as He bore the Cross for us.
- III. Resolve to use the Holy Communion as the great means of comfort.

Aspiration: "So they cried unto the LORD in their trouble and He delivered them from their distress."

XV.

THE HOLY COMMUNION IN TRIAL AND
TEMPTATION.*Preparation.*

Who comes ? JESUS CHRIST, Who was "in all points tempted like as we are yet without sin," Who now comes in His Glorified Life to give Himself to us.

To whom does He come ? To us in a wicked and naughty world, drawn away and enticed by our own lusts, with no power of ourselves to help ourselves.

For what does He come ? That following His Example and steadfastly looking unto Him, we may have grace to resist all temptations and live a life hid with CHRIST in GOD.

Aspiration : "Blessed is the man that endureth temptation : for when he is tried he shall receive the Crown of Life, which the LORD hath promised to them that love Him."

Thanksgiving.

- I. Behold Him teaching us how to live and die, and holding up before us His Perfect Life as manifested here on earth.
- II. Pray that we may copy that Beautiful Life by living in Him, for Him and to Him.
- III. Resolve to overcome temptation by Prayer and Fasting and especially by the grace of the Blessed Sacrament, ever looking unto JESUS.

Aspiration : "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh even from the LORD."

XVI.

THE HOLY COMMUNION THE PROMISE OF
SALVATION.*Preparation.*

Who comes? The Redeemer of the world, Who comes to us that we may not perish but have Everlasting Life, Who when we rightly receive Him says, "I will raise him up at the last day."

To whom does He come? To us as sheep going astray, to sinners, knowing not the time of death's visitation.

For what does He come? That in Him we may live, by Him we may have peace and through Him we may gain Everlasting Life.

Aspiration: "O do well unto Thy servant: that I may live and keep Thy Word."

Thanksgiving.

- I. Behold Him on the Cross, and see there the Symbol of our Redemption.
- II. Pray to bear the Cross, and by receiving the Sacraments to appropriate the salvation there won for us.
- III. Resolve to prepare for death by a holy life and by frequent Communion have the reasonable assurance of salvation.

Aspiration: "O Saviour of the World, Who by Thy Cross and Precious BLOOD hast Redeemed us, save us and help us, we humbly beseech Thee, O LORD."

PENITENTIAL OFFICES.

IN the Preparation for Holy Communion and the cultivation of the spiritual life, it is helpful to use special Devotions and Offices as Penitential Prayers, in order to deepen and show forth our love of GOD, our sorrow for sin and our desire for righteousness. The Book of Common Prayer is rich beyond measure in such Devotions, the stately dignity, the reverent wording, and noble aspiration of which are in marked contrast to the very inferior and often familiar and fulsome prayers gathered from other sources. The following will be found especially helpful :

- THE LITANY OR GENERAL SUPPLICATION.
- THE PENITENTIAL OFFICE FOR ASH WEDNESDAY.
- THE SEVEN PENITENTIAL PSALMS — vi., xxxii., xxxviii., li., cii., cxxx., cxliii.
- THE COLLECTS OF THE PRAYER BOOK.
- HYMN 529, AMERICAN HYMNAL OR 465, A. AND M.

In addition to these may be used the Penitential Prayers or the Litanies here set forth.

I.

PENITENTIAL PRAYERS

(Chiefly from Ancient Sources, considerably adapted.)

O GOD, Who art infinitely Holy and art hymned by the angels and adored by all the heavenly powers, Who didst make man in Thine Own Image and didst adorn him with all Thy graces, Who givest to him that seeketh wisdom and understanding and passest not the sinner, grant us we beseech Thee, repentance unto salvation. Forgive us all our offences and sanctify our souls and bodies that we may serve Thee in purity and holiness all the rest of our life. Amen.¹

A LMIGHTY and Everlasting GOD, Who in Thy Goodness didst give to man when he had sinned an exhortation to repentance, look down upon those who penitently bow before Thee. Thou willest not the death of a sinner, but rather his conversion, that he may turn from his evil ways and live. . . Do Thou therefore receive the repentance of thy suppliants ; for there is none that sinneth not before Thee. For if Thou LORD shall be extreme to mark what is done amiss, O LORD, who may abide it ?²

I HAVE sinned O LORD, against Thee and in Thy sight. My many offences crieth for judgment against me ; yet, O LORD, Thou hast promised that where sin hath abounded Grace shall yet more abound. And Thy promise bids me not despair, for he who despairs of

¹ Liturgy of S. Chrysostom.

² Liturgy of S. Clement.

pardon denies Thee to be a GOD of mercy. The multitude of my sins abaseth me to the dust, but the thought of Thy Passion raiseth me; the nails and spear cry aloud that Thou hast reconciled me by Thy BLOOD. The soldier opened Thy wounded Side, wherein as in a cleft of the Rock of Ages, I hide myself from the foe and rest secure. Thou inclinest Thine Head, O Crucified Saviour, even in death as if to greet me; Thou openest Thine Arms as if to embrace me. In that embrace I am willing to live, and in it I do long to die. Amen.¹

O LORD, help us to turn and seek Thee; for Thou hast not forsaken us Thy creatures as we have forsaken Thee, our Creator. Make us to turn and seek Thee, for we know that Thou art here in our hearts when we confess to Thee, when we cast ourselves upon Thee, when we weep in Thy Bosom.¹

O GOD, The Light of every heart that sees Thee, the Life of every soul that loves Thee, the Strength of every mind that seeks Thee, grant me ever to continue steadfast in Thy Holy Love. . . . To Thee therefore I humbly cry, pleading that Thou wilt cleanse me from my secret faults, and keep Thy servant from presumptuous sins, so that they may never get dominion over me. Amen.¹

SHOW me Thy mercy, O LORD, for I am a sheep that is gone astray. O Good Shepherd, seek me out and bring me home again to Thy fold. Deal favourably with me according to Thy good pleasure, that I may

¹ S. Augustine.

dwelt in Thine house all the days of my life and praise Thee for ever and ever with them that are there. Amen.¹

O MOST High and Gracious Lover of men, to Thee I confess all my sins, whatsoever and howsoever committed, from the hour when I first could sin up to this hour in which by Thy mercy Thou still sufferest me to live. . . . Have mercy upon me, O LORD, who cry unto Thee ; let the voice of faith weeping unto Thee move Thy Love ; and let that mercy, in which alone I hope, forbid Thee to be extreme to mark what is done amiss. . . . O free Thou me from all evils and bring me to Life Everlasting. Amen.²

O LORD, I offer unto Thee all my sins and offences which I have committed in Thy sight. . . . that Thou mayst burn and consume them all with the fire of Thy love, that Thou mayst wipe away every stain and cleanse my conscience from every fault, that Thou mayst restore to me Thy Grace, which I have lost by my sin, by fully pardoning and receiving me in Thy mercy. O LORD, my GOD, depart not far from me ; O look upon me and help me, for this is my hope and my one consolation, to fly to Thee in every tribulation, to trust in Thee, to call upon Thee from my heart and patiently to await Thy comfort. O GOOD JESUS, enlighten me I beseech Thee with Thy brightness and cast out all darkness from the dwelling of my heart. Amen.³

¹ S. Jerome.

² S. Anselm.

³ Thomas à Kempis.

O LORD, Who hast called me to repentance by Thy Word. . . . Call me also by Thy Grace; but call me so powerfully that I may not turn a deaf ear and that I may not resist Thy Call. I am forced indeed to bring my sins along with me; but it is to crucify them with Thee, and with a full purpose through Thy Grace, never to return to those sins that I have repented of.¹

O FATHER of mercies, I beseech Thy Fatherly loving kindness despise me not; but rather regard me as Thou didst regard Magdalen at the feast, Peter in the hall, the thief on the Cross; that with Peter I may bitterly weep, with the thief I may confess, with the Magdalen may love, yea, love much since I have so many sins to be forgiven. Spare me, O LORD, spare me, a penitent, at least desiring to be a penitent and preparing thereto, recollecting my sins with grief, indignant with myself concerning them, and laying hold of Thy Most Bitter Passion. Spare me, O LORD, have mercy upon me, because it is not difficult to Thy Power, not unbefitting Thy Justice, nor unusual to Thy Goodness.²

O GOD, prostrate before the Cross, we kneel as suppliants, sorrowing for our sin. We are unworthy to raise so much as our eyes unto Thee. Yet Thou art our Most Loving FATHER, and art more ready to hear than we to pray. Therefore O LORD, behold us in mercy, as we abase ourselves in the dust, as we bow before the Cross, as we plead the Passion of Thy Dear SON. Send us not empty away but for His

¹ Bishop Wilson.

² Bishop Andrewes.

sake hearken to our prayer, raise us from our sin and renew us with Thy Grace, that we may henceforth live to Thine Honour and Glory and in the world to come hymn Thy praises with all the heavenly host unto the ages of ages. Amen.

II.

SHORT LITANY OF PENITENCE

- O GOD the FATHER of Heaven :
Have mercy upon us, miserable sinners.
- O GOD the SON, Redeemer of the World :
Have mercy upon us, miserable sinners.
- O GOD, the HOLY GHOST, Proceeding from the
 FATHER and the SON :
Have mercy upon us, miserable sinners.
- O HOLY, BLESSED and GLORIOUS TRINITY,
 Three Persons and One GOD :
Have mercy upon us, miserable sinners.
- Remember not, LORD, our offences nor the
 offences of our forefathers : neither take
 Thou vengeance of our sins : Spare us,
 Good LORD, spare Thy people, whom Thou
 hast redeemed with Thy Most Precious
 BLOOD and be not angry with us forever :
Spare us, Good LORD.
- O SAVIOUR of the World, Who by Thy Cross
 and Precious BLOOD hast redeemed us :
Save us and help us, we humbly beseech Thee
O LORD.
- From the deceits of the world, the flesh and the
 devil :
Good LORD, Deliver us.
- From the just reward of our sins :
Good LORD, Deliver us.

From everlasting damnation :

Good LORD, Deliver us.

By Thy Holy Incarnation :

Good LORD, Deliver us.

By Thine Agony in the Garden :

Good LORD, Deliver us.

By Thy Suffering and Humiliation :

Good LORD, Deliver us.

By Thy Bitter Cross and Passion :

Good LORD, Deliver us.

By Thy Holy Life and Death :

Good LORD. Deliver us.

By Thy Glorious Resurrection and Ascension :

Good LORD, Deliver us.

By Thy Perpetual Intercession :

Good LORD, Deliver us.

That it may please Thee to bring us to sincere repentance :

We beseech Thee to hear us, Good LORD.

That it may please Thee to cleanse us from all unrighteousness :

We beseech Thee to hear us, Good LORD.

That it may please Thee to renew Thy Grace within us :

We beseech Thee to hear us, Good LORD.

That it may please Thee to deliver us from all evil :

We beseech Thee to hear us, Good LORD.

That it may please Thee to lead us to true holiness :

We beseech Thee to hear us, Good LORD.

That it may please Thee to bring us to Everlasting Life :

We beseech Thee to hear us, Good LORD.

SON of GOD ; We beseech Thee to hear us.

O LAMB of GOD, Who takest away the sins of
the world :

Grant us Thy peace.

O LAMB of GOD, Who takest away the sins of
the world :

Have mercy upon us.

O CHRIST, hear us.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, Who art in Heaven, etc.

O GOD, we believe in Thee, we hope in Thee,
and we love Thee, and we are sorry that we
have so often offended Thee by our sins.

O LORD, deal not with us according to our sins :
*Neither reward us according to our in-
iquities.*

O LORD, let Thy mercy be showed upon us :
As we do put our trust in Thee.

LET us depart in peace :
In the Name of the LORD, Amen.

III.

HYMN OF THE PASSION.

O Blessed Feet of JESUS
Weary with seeking me !
Stand at GOD's bar of judgment
And intercede for me.

O Knees that bent in anguish
In dark Gethsemene !
Kneel at the Throne of Glory
And intercede for me.

O Hands that were extended
Upon that awful Tree !
Hold up those precious nail prints
Which intercede for me.

O Side from whence the spear point
Brought Blood and Water free !
For healing and for cleansing
Still intercede for me.

O Head so deeply piercèd
With Thorns which sharpest be !
Bend low before Thy FATHER
And intercede for me.

O Sacred Heart ! Such sorrows
The world may never see,
As that which gave Thee warrant
To intercede for me !

O wholly scarred and wounded
My Sacrifice to be !
Present Thy Perfect Offering
And intercede for me.

O Loving, Risen Saviour
From death and sorrow free !
Though Throned in endless Glory
Still intercede for me.¹

¹ From an inscription on a cross in an Italian church.

SHORT READINGS

PRAYER

PRAYER is the chief means of attaining holiness. It bridges the gap between Heaven and earth, GOD and man. When we pray we are in the Presence of GOD, we mount as on angel wings to the heavenly places. It matters not if we pray aloud or pray silently. We may even pray without thought, beyond that of resting in GOD, and communing with Him. Prayer elevates, chastens and purifies the soul. It shows our love for GOD. It shows His Love for us. GOD is so gracious to listen, so loving to answer. Man grows weary of us, GOD never. He is the Heavenly FATHER, Who is ever ready to hear, no matter how poorly expressed are our prayers. Our adoration, our thanksgiving, our confessions, our intercessions, our petitions are all accepted and in each GOD gives a special blessing. Prayer, however, owing to the frailty of our erring humanity, involves work. If we do our best, however, GOD is there to reward. He answers in the still small voice, whispering His Word of Love to the soul, conveying His Peace and giving the Inspiration to higher things. He answers but not always at once or as we wish. We must ever trust that He knoweth best, and doeth all things wisely.

THE SPIRITUAL LIFE

THE Spiritual Life is a life "*hid with CHRIST in GOD.*"¹ It is the cultivation of the highest part of man's being. It is the only life worth living, the only life that fits us for the Everlasting Life in Heaven. Man's sojourn in this world is but a pilgrimage, a journey towards the Jerusalem on high, the Holy City of GOD. Life is given here that we may have life hereafter, and when the spirit once realizes its immortality, we will be satisfied with naught less than GOD. He made us for Himself and there is no real joy or rest apart from Him. The Spiritual Life then is union with GOD by Prayer and Sacrament, and the reaching after those spiritual blessings which raise our thoughts to the things above.

HOLINESS

WE all need to sanctify ourselves to become holy in GOD's Sight. To do this we must pattern ourselves after JESUS, to have His Beautiful Life in some measure reflected in ourselves. Our character is not what we think we are, or what others think we are, but what we really are. Our character must bear the "*marks of the LORD JESUS.*"² Holiness must be striven for, humbly, patiently, earnestly, prayerfully striven for, in the realization of our responsibility, in the realization of our privilege. Then at last may dawn the day, when we will be so perfected and conformed to the Mind of GOD, that we will wish only to do His Will, to live for His Glory, to say to our souls "JESUS Only."

¹ Colossians iii. 3.² Galatians vi. 17.



“HE TOUCHETH THE CROSS, AND
MAKETH IT LIGHT.”



COMMUNION

WE hardly realize the good things that GOD gives to those who love Him! How little, for instance, we appreciate the blessing of Holy Communion! How cold is our devotion at times! How little we long for the Sacrament! How poorly we prepare for it! How hurried our thanksgiving! Yet here in the Blessed Sacrament we have heavenly food, even our dear LORD'S BODY and BLOOD. Here we dwell in Him and He in us. O! The wondrous privilege and blessing of that Union! What joy, happiness and rapture we should feel! In the Presence of the Master, ay, more, *united* with the Saviour, what could we want more than this, what blessing could be greater than this? We need to think more about this precious privilege, to let nothing keep us away from JESUS, to seek Him with the full strength of our being and when He comes to us in the Holy Communion, to greet Him and to receive Him with the greatest love, devotion and thanksgiving, saying again and again, "*My LORD and My God.*"¹

THE DAILY CROSS

THERE will ever be to the faithful follower of JESUS a daily Cross to bear. It may be some sorrow or suffering, some trial or temptation, some besetting sin. The Cross is always there. To bear the Cross is to win the Crown. It is the symbol of our salvation, and the bearing of it shows our fellowship with CHRIST. It is the sanctifying power of life,

¹ S. John xx. 28.

dragging up from the depths of sin, drawing us from the allurements of the world, raising to the heights of Heaven. If we bear our Cross, whatever that Cross may be, in the little worries, the big worries, the petty annoyances of every day, the cares, the burdens, the disappointments of life, in sickness, sorrow or suffering, by self-denial, or self-discipline, or in whatever way GOD sends the Cross, then will the Master's Words be fulfilled, "*Ye shall find rest for your souls For My yoke is easy and My burden is light.*"¹

SANCTIFYING OUR WORK

ALL honest labour is honourable in GOD's Sight. It is not *what* we do but *how* we do it that makes us acceptable to GOD. We all have vocation or calling and fitness for something. We should try and find it, and when we find it, do our very best to make our labours glorify GOD. We must try to be perfect in what we do, remembering that little things make perfection but that perfection is not a little thing. No matter how lowly, how trivial, how unnoticed may be the work, it should be done in the realization of the Presence of GOD, thinking of the words, "*Thou God seest me.*"² Thus GOD is glorified, the Master is followed, we and our works are acceptable at the Throne of Grace and some day we shall hear those blessed words, "*Well done, Thou good and faithful servant.*"³

¹ S. Matthew, xi. 29-30.

² Genesis xvi. 13.

³ S. Matthew xxv. 21.

FAITH, HOPE AND CHARITY

WE all need to cultivate the Theological Virtues. Our Faith in GOD and in His Revelation should never waver. When wicked men attack the beliefs we hold most dear, we should remember that our LORD predicted this, but that we need not fear, because the HOLY GHOST is ever with us. Our Hope should be strong, grounded in CHRIST JESUS, the Rock against which the gates of Hell cannot prevail. We must never despair of ourselves, of others, or of the Church, for when all seems darkest, GOD is near and the light will come, for "*at evening time it shall be light.*"¹ Charity or Divine Love must also pervade us, for without it our doings are nothing worth. It is the greatest of all virtues, for by Charity we love GOD and love our neighbour and thus fulfil the Law.

JUDGMENT

WE must judge ourselves not others. We may condemn the sin but never the sinner. The more we realize our own faults and flaws, our own sins and needs, the more charitably will we look on others. They may not have the same light, the same opportunities, the same privileges, yet they may be trying harder than we to do what is right. We should pray for them, "*FATHER, forgive them for they know not what they do*"² and praying for others, we ourselves should cultivate humility, for we, at best, are but "unprofitable servants." If tempted in the same way or placed in the same

¹ Zechariah xiv. 7.² S. Luke xxiii. 34.

position, we might have erred more grievously. We should try to save souls, rebuking in love, gentleness and kindness, aiming to set a good example. Firmly standing for righteousness, we should pray for those who offend, judging ourselves but not others.

CHEERFULNESS

THOSE who seek after righteousness should be cheerful, their faces lighted with a holy peace and resignation. How much sunshine does a happy face, a bright smile, or a merry laugh bring with it! They comfort and cheer and gladden all those who see or hear them. Let us then be cheerful in our religion, cultivating contentment in our state of life, resignation to what GOD sends, making the best of things, seeing GOD'S Hand in all about us. Once gain the inner peace, the sense of resting in GOD, and nothing is too hard to bear with composure.

AIM IN LIFE

OUR life should not be aimless. It should be lived by a simple rule, built on a positive Faith, directed to some definite end. To accomplish anything acceptable in GOD'S Sight we must put away the idea of self, remembering that our Saviour "*pleased not Himself.*"¹ We must have the highest Ideal and strive hard to reach it, knowing, however, we never fully can attain it. We must cultivate earnestness of purpose, submission to GOD'S Will, renunciation of our desires. This, united with sympathy for

¹ Romans xv. 3.

others, forbearance towards others, and strictness with ourselves, will help us attain our aim in life. Religion must have a first place, and duty must be realized through religion. With all, we must cultivate Purity, for only through Purity can we see and know GOD and His Will: *"blessed are the pure in heart for they shall see GOD."*¹

FREQUENT COMMUNION

IT is helpful and customary for the faithful, for those who are striving for "the things pertaining to GOD" to receive the Holy Communion every Sunday, Holy Day and Saints' Day. Frequency of reception is in accord with primitive practice. It should stimulate the spiritual life and incite to more careful preparation for the Holy Mysteries. Nor should it be forgotten, that while attendance at the Celebration of the Holy Eucharist is helpful, nevertheless presence for worship will never compensate for the neglect of Communion.

REVERENCE

HOW careful we should be to be reverent. Sometimes the Clergy as well as the people need this caution. Familiarity with sacred things should conduce to greater, not less reverence. Nothing shows forth our love of GOD, of His Sanctuary and of His Service more than reverence. It is the spirit that makes GOD's worship beautiful. It witnesses to our realization of His Presence. It makes others honour His Church, and Sacraments. How careful should we be to refrain from conversation,

¹ S. Matthew v. 8.

to move softly about, to keep from looking round, remembering that the Church is the House of Prayer. Nor is service mechanically done, acceptable to GOD. It must be reverently rendered, with the heart going with the words and the acts ; we must believe and feel what we say ; and we must reverently follow the service and sermon with the spirit and with the understanding, doing all to the Glory of GOD, as in His Presence. Above all, at the solemn moment of the Consecration of the Eucharist should we kneel in lowly reverence for, "*the LORD is in His Holy Temple, let all the earth keep silence before Him.*"¹ Without Reverence we cannot *really* worship. It means the remembrance of GOD, the abandonment of self. An irreligious person cannot have true reverence. Let us then cultivate religion, let us realize the meaning and object of our worship and let reverence control our every thought, word and act. Let there be no hurry, no ostentation, no excess, but let us quietly, humbly, lovingly show forth reverence in all we do, be it in dim Cathedral aisle or in little country church, be it among the rich and mighty or among the poor and lowly, for reverence is not before men but *in the sight of God*, unto to Whom all hearts are open, all desires known and from Whom no secrets are hid.

DANGER OF INTELLECTUAL PRIDE

MANY souls are lost through pride and presumption. Some aspire to know more than GOD chooses to reveal. Others presume on the knowledge that GOD vouchsafes, and

¹ Habakkuk ii. 20.

led by intellectual pride make shipwreck of their lives and the lives of others. They forget that GOD is from above, man from below. They do not reflect that GOD's ways are not our ways, that they are "*past finding out.*"¹ GOD reveals His Truth as we are able to receive it, "*here a little, there a little,*"² line upon line, precept upon precept. Faith, love and humility make the dispositions for learning of GOD and His Ways, for GOD "*hast hid these things from the wise and prudent and hast revealed them unto babes,*"³ to those who look up into the FATHER'S Face with the trust and faith of a little child. Spiritual things are only discerned by the spiritually minded, and very often a poor peasant knows more of the Love of GOD and the Comfort of Religion than the mighty Prince or the great scholar. Profound learning and a brilliant intellect do not in themselves make one acceptable to GOD. The unconsecrated mind is at enmity with Him. It is right to study, to learn of GOD and His Ways, but one must do so prayerfully and humbly, asking the guidance of the HOLY GHOST, acknowledging the authority of the Catholic Church and cultivating that "*meek and quiet spirit which is in the Sight of GOD of great price.*"⁴ Not to the worldly wise but to the meek and lowly of heart doth GOD reveal Himself.

FAITH AND HUMILITY

WE should ever remember that Faith and Humility must go hand in hand. Religion that puffs one up with spiritual pride is not the Religion of JESUS CHRIST. Faith

¹ Romans xi. 33.

² Isaiah xxviii. 10.

³ S. Matthew xi. 25.

⁴ 1 S. Peter iii. 4

to be real must be fruitful in good works, for "*by their fruits ye shall know them.*"¹ Yet those most abounding in good works for the Master must realize that they are but "*unprofitable servants.*"² They will show forth Humility if they look lovingly on those about them, not thinking of themselves more highly than they ought to think,³ but honouring and respecting others, whose lives may seem less spiritual than their own. Humility is also shown in a loving, trustful Faith. We need to love GOD, not to speculate about Him, to believe the things pertaining to Him, not to understand them, to live the CHRIST-Life, not to talk about it. We must do all reverently and humbly for love of JESUS, for the Glory of GOD. We must not think to understand the mysteries of the Kingdom of Heaven, for "*now we see through a glass darkly, but then face to face.*"⁴ S. Augustine says, "first believe, then understand," and the Master tells us, "*Blessed are they that have not seen and yet have believed.*"⁵ The Church is wiser than we, for the HOLY GHOST speaks through her. Let us believe and hold fast the "*Faith once delivered to the saints,*"⁶ that at the Last Day, faith may be lost in sight, and we may see GOD face to face.

¹ S. Matthew vii. 20.

² S. Luke xvii. 10.

³ Romans xii. 3.

⁴ 1 Corinthians xiii. 12.

⁵ S. John xx. 29.

⁶ S. Jude 3.

THE CHURCH'S SEASONS

ADVENT, which begins the Church year, commemorates the First Coming of CHRIST as the Saviour of mankind and anticipates His Second Coming as the Judge of the world. It also tells of His Continuous Coming in Sacramental Grace. Advent is a penitential season, and should be used as a preparation for Christmas. On the four Sundays in Advent special sermons are sometimes preached on Death, Judgment, Heaven and Hell.

CHRISTMAS DAY, the Festival of the Holy Nativity, commemorates our Saviour's Birth, when in the humble grotto stable at Bethlehem, He Who is the Maker and Monarch of all, was Born of a pure Virgin and laid in the lowly Manger, the Infant Redeemer, the WORD made Flesh. Christmas is one of the greatest of all Church Festivals, and on it all the faithful are expected to receive the Holy Communion.

S. STEPHEN'S DAY, S. JOHN EVANGELIST'S DAY, and HOLY INNOCENTS' DAY follow to show forth the three kinds of martyrs: S. Stephen a martyr in will and deed, since he was willing to die and did die for CHRIST; S. John a martyr in will only, since GOD did not call him to a violent death; and the Holy Innocents, little children, martyrs in deed only, since not old enough to will do die.

THE CIRCUMCISION commemorates our LORD when eight days old, conforming to this requirement of the Jewish Law, and receiving the name JESUS. This Name, given by the Angel when He was conceived, is that Name at which every knee should bow.¹

THE EPIPHANY season has six Sundays appointed for its observance. It commemorates the Manifestation or showing forth of CHRIST to the Gentiles, noting three special instances : (1) at the Visit of the Wise Men, Who did homage to the Infânt King and offered to Him Gold, Frankincense and Myrrh, thus acknowledging Him as GOD, as Priest and as Man ; (2) at the Marriage of Cana, when our LORD worked the Miracle of turning water into wine ; (3) at CHRIST'S Baptism, when there was the revelation of the Trinity, the FATHER speaking from heaven, the SON coming up from the water, and the HOLY GHOST descending as a Dove.

THE PURIFICATION OF S. MARY THE VIRGIN, occurring on February 2, commemorates the Presentation of CHRIST in the Temple, in fulfilment of the Jewish Law. Its ancient name was Candlemas, from the practice of carrying candles in procession to show forth that our LORD was "*a Light to lighten the Gentiles.*"²

SEPTUAGESIMA, SEXAGESIMA and QUINQUAGESIMA, are three Sundays, roughly indicating seventy, sixty and fifty days before Easter, preparing us for the observance of Lent.

¹ Philippians ii. 10.

² S. Luke ii. 32.

LENT is a penitential season of forty days, exclusive of Sundays. It commemorates our LORD's Temptation and Fast in the Wilderness. It should be observed, as far as possible, as a time for retirement from worldly affairs and pleasures; for careful self-examination and confession to GOD, for special Prayer, Fasting and Almsgiving, for the uplifting of the Spiritual Life and for meditation on the Cross, on the Love of GOD and the awfulness of sin. ASH WEDNESDAY begins the season of Lent, and is a strict fast. Its name arose from the ancient custom of signing the Cross with ashes on the heads of the penitents, and reminding them of the certainty of death. The preceding day is known as SHROVE TUESDAY, from the practice of obtaining absolution or being "shriven" on that day. The fourth Sunday in Lent is sometimes called Midlent or REFRESHMENT SUNDAY, from the Gospel which tells of the feeding of the multitude. The fifth Sunday is PASSION SUNDAY and begins Passion Week, so called because we then come specially to think of the Suffering of CHRIST.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY occurs in Lent on March 25, and is kept in honour of the Incarnation of our LORD, Who was conceived by the HOLY GHOST of the Virgin Mary, the Angel Gabriel announcing to Mary her blessed privilege. This festival is sometimes known as Lady Day.

PALM SUNDAY is the last Sunday in Lent, and is so named from the time-honoured custom of processions with palms, in commemoration of our LORD's entrance into Jerusalem amid the

strawing of palm branches and the shouts of Hosanna. The custom of honouring GOD by strawing and waving palm branches is one of Divine appointment.¹

HOLY WEEK, sometimes known as "the still week," which Palm Sunday begins, is so designated because it commemorates the last solemn events in the Life of our Most Holy Redeemer. None who refuse to keep Holy Week rightly rejoice on Easter.

MAUNDY THURSDAY, occurring in Holy Week, is so named from the words "Dies Mandati," the Day of the Great Commandment, for it commemorates our LORD's Institution of the Holy Communion, and His command "Do this in remembrance of Me." The faithful are expected to receive the Blessed Sacrament of our LORD's BODY and BLOOD on this day. Maundy Thursday is a Festival in that it is in special honour of the Institution of the Eucharist, but is also a Fast, since it commemorates the beginning of the Passion.

GOOD FRIDAY is the Day of the Cross, the "Still Day" commemorating our LORD's Passion and Crucifixion, when on the Cross, He Died for the sins of the whole world, Suffering as Man, Atoning as GOD. It is the most solemn time of the whole year and a strict fast. There should be no one who would not keep this day at the foot of the Cross, humbling himself before GOD, sorrowing at that awful spectacle of Suffering, while rejoicing in the Redemption. Only with our sins laid in humble penitence at the Feet of JESUS, can we truly rise to the peace and joy of Easter Day.

¹ Leviticus xxiii. 40.

HOLY SATURDAY or Easter Even commemorates our LORD'S Body resting in the tomb. It should be used as far as possible, as a time of retirement, in preparation for the Easter Communion.

EASTER is the queen of all the Church's Feasts. It commemorates our LORD'S Resurrection from the dead, and looks forward to our resurrection at the Last Day. It should mean for each of the faithful a better, holier, purer, risen life, "*If ye then be risen with CHRIST, seek those things which are above.*"¹ As the Resurrection is the most blessed doctrine of our holy Religion, Easter Day is observed with the greatest rejoicing and ceremony. The Monday and Tuesday in Easter Week, the Sunday following, often called Low Sunday, because the high note of rejoicing is somewhat lowered, with the rest of the forty days following Easter, continue the commemoration of the Resurrection joy. All of the faithful should communicate at Easter.

ASCENSION DAY, or Holy Thursday, is the fortieth day after Easter, and commemorates our LORD'S Ascension into Heaven, where He now Sitteth in Glory at the Right Hand of the FATHER. Ancient tradition held that as CHRIST ascended, the nine choirs of angels chanted antiphonally until our LORD entered into His Glory on Whitsunday.

WHITSUNDAY, or Pentecost, commemorates the Descent of the HOLY GHOST upon the Apostles, and the beginning of their labours in the world. It is one of the great festivals of the Church on which all should communicate.

¹ Colossians iii. 1.

The two following days, known as Monday and Tuesday in Whitsun-week, are also solemnly observed.

TRINITY SUNDAY is the octave of Whitsunday and is observed in special honour of the Blessed Trinity: One GOD, FATHER, SON and HOLY GHOST. It begins the long Trinity season, in which there are twenty-five Sundays, the last Sunday being known in the American Church as the Sunday next before Advent.

THE TRANSFIGURATION OF CHRIST is observed on August 6 and commemorates the revelation of His Glory, when on the mount, in the presence of S. Peter, S. John and S. James a cloud overshadowed Him, and Moses and Elijah appeared with Him. His unveiled Glory was then seen in all its majesty and splendour.

EMBER DAYS are days devoted to special intercession for those about to be ordained to the Sacred Ministry and for the Clergy generally. They are the Wednesday, Friday and Saturday after December 13, the first Sunday in Lent, Whitsunday and September 14. They are observed as fasts.

ROGATION DAYS are the Monday, Tuesday and Wednesday before Ascension and are devoted to special asking of, or petitions to, GOD. They were once observed by processions singing Litanies. They are kept as special fast days.

ALL SAINTS' DAY is November 1, and commemorates those who "rest from their labours," in the other world, and teaches us to rejoice in the Communion of Saints. The day which follows is known as All Souls' Day, and is used

for special intercession for the repose of the souls of the faithful departed.

SAINTS DAYS. The Prayer Book also commemorates by Special Collect, Epistle and Gospel for the Communion Office, other great Saints or Martyrs as follows : S. Andrew, S. Thomas, the Conversion of S. Paul, S. Matthias, S. Mark, S. Philip and S. James, S. Barnabas, S. John Baptist, S. Peter, S. James, S. Bartholomew, S. Matthew, S. Michael and all Angels, S. Luke, S. Simon and S. Jude. The Church of England also commemorates, by mention of their names in the Kalendar, other holy personages or remarkable events.

SUNDAYS are kept as festivals in honour of the Resurrection. It seems fitting, in remembrance of the great doctrine of the Resurrection, that the observance of the Sabbath or seventh day should have been transferred, as it was by the Church, to Sunday or the first day.

FRIDAYS are observed as days of fast or abstinence in remembrance of the Crucifixion of **CHRIST**. They should always be kept as penitential days, and worldly pleasures and social enjoyments should not be indulged in.

VIGILS, or Evens of Festivals are also set forth in the Church of England to be observed.

CHRISTIAN VIRTUES AND DUTIES, ETC.

THE THEOLOGICAL VIRTUES :

Faith, by which we believe GOD's Revelation.

Hope, by which we trust GOD's Promises.

Charity, by which we love GOD above all,
and our neighbour as ourself.

THE CARDINAL VIRTUES :

Prudence, which makes us choose between
right and wrong.

Justice, which makes us fair and honour-
able in all we do.

Temperance, which makes us rightly use
our powers and privileges and refrain
from wrong indulgence.

Fortitude, which makes us have moral
courage and suffer pain and adversity
with patience.

THE CHRISTIAN DUTIES :

Prayer : to worship, thank and call upon
Almighty GOD.

Fasting : to deny ourselves and discipline
the body, as an aid in the spiritual life.

Almsgiving : to offer GOD part of what He
gives us to use for His Glory.

THE ECCLESIASTICAL DUTIES :

- To keep* the Festivals and Fasts of the Church.
- To observe* the commands, customs and ceremonies of the Church.
- To attend* public worship in Church.
- To receive* the Holy Communion.

THE SEVEN GIFTS OF THE HOLY GHOST :

- Wisdom*, which turns us to GOD.
- Understanding*, which apprehends the truth.
- Counsel*, which inclines us to do right.
- Ghostly Strength*, which gives us spiritual power.
- Knowledge*, which shows GOD's Word and Will.
- True Godliness*, which keeps us pure and holy.
- Holy Fear*, which excites love and reverence.

THE TWELVE FRUITS OF THE SPIRIT :

- | | | | |
|--------|----------------|-----------|-------------|
| Love. | Longsuffering. | Truth. | Modesty. |
| Joy. | Gentleness. | Meekness. | Temperance. |
| Peace. | Goodness. | Patience. | Chastity. |

THE SEVEN SPIRITUAL WORKS OF MERCY :

- | | |
|-------------------------------|-------------------------------|
| (1) To instruct the ignorant. | (4) To comfort the afflicted. |
| (2) To counsel the doubtful. | (5) To endure injury. |
| (3) To correct offenders. | (6) To forgive wrongs. |
| | (7) To pray for others. |

THE SEVEN CORPORAL WORKS OF MERCY :

- | | |
|---|--|
| (1) To feed the hungry
and give drink to
the thirsty. | (4) To visit the sick.
(5) To help prisoners.
(6) To visit the father-
less and widows. |
| (2) To clothe the
naked. | (7) To bury the dead. |
| (3) To shelter the
stranger. | |

THE SEVEN
CAPITAL SINS.

Pride.
Covetousness.
Lust.
Envy.
Gluttony.
Anger.
Sloth.

THE SEVEN
GODLY VIRTUES.

Humility.
Liberality.
Purity.
Charity or Love.
Temperance.
Forgiveness.
Diligence.

WAYS OF PARTICIPATING IN THE SINS OF
OTHERS :

By evil counsel.	By command.	By consent.
By provocation.	By silence.	By sharing.
By concealment.	By flattery.	By praise.
By defending the sin.		

SIX SINS AGAINST THE HOLY GHOST :

- (1) Presuming on GOD's Mercy.
- (2) Despair of GOD's Forgiveness.
- (3) Denying GOD's Truth.
- (4) Envy of another's good.
- (5) Persistence in sin.
- (6) Final Impenitence.

SEVEN STEPS IN SIN :

- | | |
|----------------------|--------------|
| (1) Suggestion. | (4) Act. |
| (2) Pleasure. | (5) Habit. |
| (3) Consent. | (6) Slavery. |
| (7) Spiritual Death. | |

TWO SACRAMENTS GENERALLY NECESSARY TO
SALVATION.

- | | |
|-------------------|---------------------|
| (1) Holy Baptism. | (2) Holy Communion. |
|-------------------|---------------------|

FIVE OTHER SACRAMENTS OR STATES OF
LIFE not necessary to salvation but having both
inward and outward parts pertaining to Holy
Mysteries :

- | | |
|--------------------------|---------------------|
| (1) Holy Orders. | (3) Holy Matrimony. |
| (2) Confirmation. | (4) Penance. |
| (5) Unction of the Sick. | |

REQUISITES FOR RIGHTLY RECEIVING HOLY
COMMUNION : ¹

- | | | |
|------------|-----------|-----------------|
| (1) Faith. | (2) Love. | (3) Repentance. |
|------------|-----------|-----------------|

THREE THINGS NECESSARY TO REPENTANCE :

- (1) In the heart : Contrition.
- (2) In the mouth : Confession.
- (3) In the life : Amendment.

¹ S. Chrysostom.

TIMES THE CHURCH URGES THE FAITHFUL
TO BE PRESENT AT SERVICE AND IF POS-
SIBLE RECEIVE THE HOLY
COMMUNION. ¹

On Holy Days : the Nativity, the Circumcision, the Epiphany, the Presentation in the Temple, Easter, the Ascension, Whitsunday, Trinity, the Transfiguration.

On Saints' Days : the Festivals of S. Andrew, S. Thomas, S. Stephen, S. John the Evangelist, Holy Innocents, Conversion of S. Paul, S. Matthias, the Annunciation of B. V. M., S. Mark, S. Philip and S. James, S. Barnabas, S. John the Baptist, S. Peter, S. James, S. Bartholomew, S. Matthew, S. Michael and all Angels, S. Luke, S. Simon and S. Jude, All Saints Day.

All Sundays in the year and also on Ash Wednesday, during Holy Week (except on Good Friday, when there is no celebration), Monday and Tuesday in Easter Week and Monday and Tuesday after Whitsunday.

SPECIAL DAYS TO KEEP :

All Sundays, (1) by thinking of CHRIST's Resurrection and Ascension, (2) by receiving the Holy Communion, and (3) by contemplating Heaven.

¹ Following the example of the Primitive Church, when the faithful received daily, the Anglican Church urges frequent Communion, each Communion being the best preparation for the next Communion. It makes it obligatory to receive on *Christmas, Easter* and *Whitsunday*.

All Fridays, (1) by meditating on CHRIST'S Passion, (2) by reflecting on our coming Death and Judgment, (3) and by performing penances.

SOME TYPES OF THE HOLY COMMUNION :

The Tree of Life in the Garden of Eden, which is thought to have borne sacramental fruit.

The Offering of Bread and Wine by Melchizedek, King of Salem and Priest of the Most High GOD.

The Manna in the Wilderness, or the Bread from Heaven, the Angel's Food.

The Passover, or the sacrificial lamb of the Israelites.

The Feeding of the Multitude, when CHRIST blessed and distributed the Loaves and Fishes.

The Water and the Blood, which flowed from our LORD'S Side as He hung on the Cross.

THE FOUR LAST THINGS :

Death. Judgment. Heaven. Hell.

THE SEVEN PENITENTIAL PSALMS :

vi. xxxii. xxxviii. li. cii. cxxx. cxliii.

FOUR NOTES OF THE CHURCH :

One. Holy. Catholic. Apostolic.

THREE TESTS OF CATHOLICITY :

Antiquity. Universality. Consent.

THE DUTY OF A CHRISTIAN : TO FORM A RULE
OF LIFE IN ORDER TO :

Follow JESUS,	Set a good example,
Discipline the body,	Cultivate holiness,
Resist temptation,	Save others,
Repent of sin,	Be resigned in sorrow,
Obtain forgiveness,	Despise the world,
Use time rightly,	Save his soul,
Escape damnation,	Win Heaven,
And in all things Glorify GOD.	

THE FAITHFUL DEPARTED.

“ Blessed are the dead which die in the LORD from henceforth : yea, saith the SPIRIT, that they may rest from their labours : and their works do follow them.” ¹

THE SEVEN WORDS FROM THE CROSS.

- 1st Word : “ FATHER, Forgive them, for they know not what they do.” ²
- 2nd Word : “ Verily I say unto thee : To-day shalt thou be with Me in Paradise.” ³
- 3rd Word : “ Woman, Behold thy son : Behold thy mother.” ⁴
- 4th Word : “ My GOD, my GOD, why hast Thou forsaken Me ? ” ⁵
- 5th Word : “ I thirst.” ⁶
- 6th Word : “ It is finished.” ⁷
- 7th Word : “ FATHER, into Thy Hands I commend My Spirit.” ⁸

¹ Revelation xiv. 13.

⁶ S. John xix. 28.

² S. Luke xxiii. 34.

⁷ S. John xix. 30..

³ S. Luke xxiii. 43.

⁸ S. Luke xxiii. 46.

⁴ S. John xix. 26, 27.

⁵ S. Matthew xxvii. 46. St. Mark xv. 34.

THE BEATITUDES : ¹

Blessed are the poor in spirit : for theirs is the Kingdom of Heaven ;

Blessed are they that mourn : for they shall be comforted ;

Blessed are the meek : for they shall inherit the earth ;

Blessed are they which do hunger and thirst after righteousness : for they shall be filled ;

Blessed are the merciful : for they shall obtain mercy ;

Blessed are the pure in heart : for they shall see GOD ;

Blessed are the peacemakers : for they shall be called the children of GOD ;

Blessed are they which are persecuted for righteousness' sake : for theirs is the Kingdom of Heaven ;

Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely for My Sake.

OUR LORD'S WELCOME TO THE FAITHFUL AT THE LAST DAY.

“Come ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world.”²

“And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever.”³



¹ S. Matthew v.

² S. Matthew xxvi. 34.

³ Daniel xii. 3.

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